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THE NEW-CHURCH REVIEW

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THE
NEW-CHURCH REVIEW

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EVOLUTION IN THE LIGHT OF NEW-CHURCH THOUGHT.

BY THE REV. WARREN GODDARD.

WRITING in the *Hibbert Journal* of October, 1924, and under the title, "On the Possibility of Another Great War," General Sir Reginald Hart of the British Army, after discussing briefly, and with approval, the familiar evidence for evolution, goes on to say,

> These few details show how presumptuous it would be to suppose that man is master of his destiny for good or for evil. . . . Nature insisting on life, more life, and still more life, is nevertheless ruthless, wasteful, cruel, and pitiless in what appears as unjust and wanton suffering and slaughter. It is an impenetrable mystery, and man has no escape from Nature's inexorable laws.

The conclusions here reached by the General, although not reached by all evolutionists, are seen to be naturalistic and materialistic, and therefore anti-Christian and dangerous for spiritual, moral, and civil life.

But these conclusions are, nevertheless, those that are implied by the evolutionary principle, when we see that evolution generally means, not mere growth and development, or the mere fact of change, but continuous development, directed by natural law, from the protoplasmic cell up to all the complex forms of life that we now know. That evolution has this meaning and these implications, is

evident from two typical definitions: the first, from the pen of Prof. H. E. Crampton in his "Doctrine of Evolution," page 1, where he says,

> The doctrine of evolution is a body of principles and facts concerning the present condition and past history of the living and lifeless things that make up the universe. It teaches that *natural processes* [italics ours] have gone on in the earlier ages of the world as they do today, and that *natural forces* [italics ours] have ordered the production of all things about which we know.

The second definition as given by Professor R. S. Lull, Professor of Vertebrate Paleontology at Yale University, is found in the Professor's work on "Organic Evolution," where we read, on page 6,

> Evolution is the gradual development from the simple, unorganized condition of primal matter to the complex structure of the physical universe: and in like manner, from the beginning of organic life on the habitable planet, a gradual unfolding and branching out into all the varied forms of beings which constitute the animal and plant kingdoms. The first is called inorganic, the last organic evolution.

These definitions, it should be observed, make claims and assertions that are highly questionable; and, further, they take positions that leave the way wide open to the development of naturalistic and materialistic habits of thought and attitudes of mind, that are threatening to the spiritual and moral life of men. And still further than this, because the evolutionary assumptions and presuppositions are being applied to the letter of the Word, we see developing in our midst the alarming principle, that all religious truth is "relative" and the sole product of racial development and growth, and that there is, and can be, no Divine authority for religious principles. It is precisely this attitude and principle of relativity that leaves man without any protection from the inroads of skepticism and agnosticism.

It does not appear how even the so-called "theistic evolutionist" can extricate himself from similar naturalistic conclusions, if he holds strictly and logically to the position

that evolution, as defined above, is both a fact and a law. To say that evolution is the method by which God operates in his universe, is to make God and natural law identical; or it leads one into a serious contradiction in thinking, so that this statement about evolution being the Divine method of operation in the universe can only be made by giving an entirely different meaning to the term "evolution." Such a new meaning for the term was just what was attempted in the April, 1927, issue of the NEW-CHURCH REVIEW, where evolution is defined as

> The doctrine that all organic forms have been produced from or through a relatively simple form or forms, as the result of the action over a long period of time of forces still in operation which tend to produce, conserve, and accumulate differences.

While this definition because of its very general nature does allow of the introduction of the spiritual factor into the case, it does, nevertheless, raise questions as to the meaning of the terms; and further, like all definitions of the word "evolution," it calls for a careful and close examination of the facts upon which the definition of the theory rests. Before we can say that this modified definition of the term "evolution" defines the method by which God operates in His universe, we shall have to submit indisputable proof that past and present forms of organized life have actually come into existence by the process above outlined in the definition.

It should be observed here that the *proof* for the statement that evolution is a law and a fact, is quite a different thing from the proof for the "sphericity of the earth, the movement of the earth, the fact that the moon has no light of its own." Standing on the shore and watching a ship on the ocean recede, and observing the earth's shadow on the moon, leaves us with the possibility of choosing but one reasonable conclusion. So with the proof for the movement of the earth. While this is less simple, Foucault's pendulum experiment, together with mathematical computations, leave us again with but one deduction that

is reasonable. The proof here in both of these cases rests upon facts that are relatively simple and also directly observed. This is not the case, obviously, with evolution; for here no one, of course, has directly observed the process of evolution from its beginning; and further than this, the actual facts upon which the "law of evolution" is supposed to rest constitute an immense and various collection of data of great complexity, a collection that is open to many varying possibilities in the way of interpretation or meaning.

At the outset, it may be admitted without question, that the modern telescope and spectroscope do reveal changes going on in the starry heavens, and that they show cosmic material in various stages of aggregation and growth. And further, we may admit that the Chamberlain and Moulton planetesimal hypothesis, as a piece of theorizing in the field of celestial mechanics, has apparently some good foundation as a theory, and that it does throw some light upon the problems of change in the heavens, and upon cosmogony in general.

Aside from these admissions, when we come into the field of plant and animal and human life, we are on somewhat different ground. This at once becomes apparent when we ask the simple question, "Where did life in the first or initial protoplasmic cell come from?" In considering this question in his Sigma Xi lecture at Yale in January, 1917, Prof. L. L. Woodruff, Professor of Protozoology at the University, first imagines himself as being an onlooker at that stage in inorganic evolution when the time was ripe for the appearance of life; and then he goes on to say, "I should expect to be a witness of the evolution of living protoplasm from not living matter." But what at this critical point in the process of creation does the Professor mean by the word "evolution"? What does he actually think of as going on, when a cell of living protoplasm is "evolved" out of "not living matter"? What would he actually expect to see through his microscope during this impressive and important change? And fur-

ther, how can carbon, hydrogen, oxygen and the other elements present in protoplasm, by any conceivable combination produce a foam-like, protean, *living* cell? What makes it possible for these elements to unite at all; and what determines whether or not they are going to so arrange themselves that they form protoplasm, and not simply forms of inert, inorganic material? Plainly, the concepts of God, the spiritual world, degrees, correspondence, and influx are urgently required in our thinking about the origin and development of life in the world, if we are going to give any meaning at all to our thought on these questions. And even with the enlightenment that these new doctrines bring us, we soon enough face the gravest sort of problems in metaphysics, when we attempt to apply them to the questions raised by the theory of evolution.

Going on, let us suppose that this living protoplasmic cell is in existence, and that we are now to follow the evolutionistic process along, briefly examining the evidence by which it is alleged that modern forms of life have emerged from protoplasm by a continuous method, passing successively from lower to higher types. And we should note, in considering the evidence for evolution, that it is mainly drawn from the field of paleontology, which is the science of ancient life as revealed principally by the fossiliferous strata of the earth's crust. When these strata are examined, and when they are arranged by the geologists in what seems to them to be the proper time order of deposition, we note, says the evolutionist, that, in general, there is a gradual progression toward higher types as one goes from lower to higher strata; that from the Archeozoic, or primitive era, to the Cenozoic, or recent era, we go from low forms of protozoa, algæ, through worms, crustacea, fishes, reptiles, mammals to man; and that as we go along, we come across fossil remains which show that many forms of animals and plants reached the climax of their specialization, and so became extinct, at relatively early geologic periods. And further than this, as we come to the fossil-

iferous strata of more recent times, we find our most complete evidence for evolution in the field of vertebrate life, and more especially in the fossil remains of the horse, elephant, and man.

There are many "breaks" in the chain, the evolutionist admits; but these are the results due to great geologic upheavals, mountain formation, oceanic flooding, and glaciation. And, moreover, in time, as excavation proceeds, some of these "gaps" may be filled by the discovery of some of the "intermediate" types. Such, briefly and fragmentarily, is the case from the field of paleontology.

Now let us look at it somewhat critically, and note just what the facts presented really are. And first, we should bear in mind the practically insuperable difficulties that confront the geologist, when he attempts to arrange the sedimentary or fossiliferous strata into a time order. These difficulties are well dealt with by Prof. L. T. More in his Princeton University lectures on the "Dogma of Evolution." After giving simple, cogent reasons for the inability to fix with any certainty the time element in any given stratum, he closes his discussion with the following words that are in substantial agreement with Huxley's own conclusions on the matter:

> We can then be certain that geology cannot, and never will be able to, translate the thickness of any one stratum into an equivalent length of time; and that it cannot, and never will be able to, establish real contemporaneousness of time in different parts of the world.

This means that the time order in the appearance of the fossil remains of all kinds is a matter in which much speculation enters, and thus that it is an unreliable deduction, and so, strictly speaking, not a scientific fact at all. There may be a rough general order in the appearance of the fossils; but just what it is, is not at present known with any certainty. In a given locality the time order may be roughly indicated; but here we are confronted with the possibility that some older fossils may have become de-

posited in a stratum above more recent fossils, due to the later erosion of the more ancient fossiliferous sedimentary layer, and so the later redeposit of the more ancient fossils in their new bed.

In regard to the major "gaps" in the paleontological record we should observe first, that between the original protoplasmic cell and the appearance of fossil remains of trilobites and other crustacea in the Cambrian period, or during what is estimated as fifty-five percent of the total geologic time, we have almost no fossil evidence save that of a few rare specimens of calcareous algæ, four orders of sponges, and some indications of proterozoic worms in the proterozoic era. Thus in the Cambrian period we suddenly come upon crustacea that are fairly well organized; and as we follow these crustacean fossils up through the geological strata, we note, as Huxley pointed out, how *persistent* they have been in holding to their original forms, and how little change there has been in them through the millions of years of geologic time. When we reach the Silurian and Devonian periods, we again, and without warning, come upon a new type of animal life, the fishes and spiders. In the Silurian fishes, we find that they have well developed vertebræ, and that they are different from the earlier fishes that have merely notochords or cartilaginous rods; but we again find no intermediate types. Writing on this point, and assuming the evolutionary history of the complete individual, Prof. J. G. Kerr, of Glasgow University, in his "Text Book of Embryology," goes on to say,

> We should find ourselves still confronted with the interesting problem of the first origin of the primitive vertebrae type:—from whence came these lowly original vertebrates out of which the various existing types of vertebrates have been evolved. . . . Enthusiasts have at different times endeavoured to demonstrate that the vertebrates are descended from this phylum or from that. It is best not to take such attempts very seriously. They have served a useful purpose in arousing interest and stimulating research, but they have little claim to a place in the permanent literature of

zoology. We are naturally unable to get any evidence bearing upon the problem from paleontology. (Pages 503, 504.)

Passing on once more, we meet another "gap" between the fishes and spiders and the amphibians of the Carboniferous age. And all that the evolutionist has here with which to bridge the gap, as Professor More points out, are six foot-prints of what Chamberlain and Salisbury call, in their text-book on geology, a "supposed amphibian."

Leaving the immediate succeeding "gaps," let us pass to the paleontological evidence that is brought forward to support the theory of human evolution. The specimens that open the case are the skeletal remains of the *Pithecanthropus erectus,* or the erect ape-man, more popularly known as the Java ape-man. These remains, as Dr. Cole of the University of Chicago informs us, were found in an undisturbed stratum forty feet down, and consist of the top of a skull, two molar teeth, and a femur. The bones were not lying together, but scattered over a distance of forty-five feet; and no implements of any kind were found with them. Measurements, according to Dr. Cole's testimony, showed a brain size midway between that of the gorilla and that of the modern man, and showed prominences which indicated development in brain capacity in the direction of man. But assuming (what one expert has doubted) that these remains belonged to a low order of human being, and assuming that they belonged to the same individual, the following questions arise: first, What was the origin of this individual specimen; second, What were the planes or degrees of mental life actually possessed by the brain under this skull-cap; and third, How would the evolutionist prove that the living user of these remains was not an end product of a *degenerating* human process? With the remains of the other skeletal discoveries in the so-called human series, there were found implements that indicated with reasonable assurance that these remains were those of human beings fairly advanced in civilization, although to just what degree of civilization no one can really

say, for speculation and conjecture all too easily enter with the consideration of such cases as these. But in any case, between the so-called "Java ape-man" and the next specimens that seem to be unquestionably in the human series, there is a "gap," representing no one knows how many hundreds of thousands of years, with no signs whatever of the discovery of the common ancestor of man that is supposed to be a cross between a mongoose and a lemur and an animal inhabiting the forests of Central Asia.

In the field of plant evolution, as Professor More reminds us, we meet the as yet unsolvable problem of the sudden appearance in the flora series of "angiosperms," or, plants with seeds enclosed in an ovary. Professor Bateson, one of England's best known biologists, has no solution for this problem, but asks us to "believe" that these "angiosperms" are the direct descendants of plants of the Carboniferous period. And in discussing the general problem of evolution in his address before the American Association for the Advancement of Science, after considering the case of "angiosperms," he goes on to say:

> But that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species, remains utterly mysterious.

When we take up the case of the horse series of fossil skeletal remains, and view Professor Marsh's artificial arrangement of them, we do see what appears to be an apparent gradation, and seemingly a case of what is called "accelerated" and "retarded" growth. For example, in what is termed the "orohippus" (the oldest specimen according to Marsh) we have an animal with four toes; later specimens in the arrangement successively show a gradual shortening of the side toes and the enlargement of the middle one, until we have the single-toed foot of the modern horse. Changes in the size and the height of the animal are likewise observable, the "orohippus" being eleven inches high at the shoulder, the modern horse sixty-four inches high at the same point. But we note that the hypo-

thetical, primitive ancestor of five toes, has not been discovered. And further it should be observed that no one, obviously, could say that the genetic relation between these specimens was established by direct observation. Consequently there is no scientific proof that one type has come by direct descent from the older, supposed parent, type. Modern experiments in artificial breeding do not show that slow adaptive changes are both cumulative and transmissible. Changes in the environment as regards temperature, light, and food modify the development of inherited characters; clover, for example, blossoming in thirty-five days under artificial light treatment, while in the open fields two years are ordinarily required for it to reach the flowering stage. But Dendy claims that the "evolution" of the horse was determined by a changed environment, the extensive and grass-covered plains into which he came, leading to increased leg length, changed feet, larger body, and different molar teeth. But how could these adaptive changes, said to be due to environment, be passed on, if such changes can not affect the germ cells? At present, then, there seems to be no way to explain the horse series that Professor Marsh arranged, although it may be admitted that the series is suggestive and indicative of some underlying principle. And what has just been said applies in a general way to the "camel" and "elephant" series of fossils and reconstructions. Just what they mean we are not at present ready to say with any confidence.

Thus looking over the whole field of the actual facts that paleontology presents us, we are led to ask, How did it happen that the great geologic upheavals and mountain-forming and ocean-spreading occurrences came about at just those times when the "connecting links" in the evolutionary chain would be destroyed; so that, for example, we do not find an immense variety of "intermediate types" of animals and plants, and the "common ancestors" of different species of plant and animal life? In view of the incredibly large number of various plants and animals that

must have existed upon the planet since plant and animal life became possible on it, we must at once realize how fragmentary and meagre the paleontological record is after all; and so we must accordingly proceed with the utmost caution in our interpretation of what facts this science actually gives us.

Leaving the evidence from paleontology, and coming to the evidence that, it is said, "geographic distribution" and the "classification of present forms of life" present, we are led to the position that this last evidence is inconclusive, and that all it indicates is that limited variation within a species may take place where we have isolation, restricted cross-breeding, and changed environment.

When we come to comparative anatomy, we meet with the question of the significance and meaning of what are called "vestigial remains," or rudimentary organs: for example, the posterior limbs of the whale and the pithon; and, in man, the sacrum and so-called tail-bones, the appendix, and the thyroid. It is said that these rudimentary organs have now no functions, because of changed environment and habits; but that their presence does prove ancestry from lower, antecedent types. This last statement seems to be merely an unproved assertion. Our own doctrinal statement, that all creation tends towards the human form, seems to throw more light on this problem than any other. In addition, it is now a well known fact that the thyroid gland, as one of the important ductless glands of the body, performs a highly important function in the way of the elaboration of the fluids of the blood stream. It has also been said that the appendix probably secretes an important lubricant for the use of the colon. In any case, because no observable function is known to the physiologist or biologist, it does not prove that one may not be found later.

If we turn to the evidence for evolution as presented by studies in the field of human and animal embryology, we do not find that it is any more impressive than that

from the other fields we have been considering: for in this field we are first asked to observe that in embryonic and early post-embryonic development, a fish, a salamander, a tortoise, a bird, and a rabbit present strong resemblances in their general appearances, from which fact the evolutionist argues that they are related species, and in the distant past had a common ancestor. Then, again, it is pointed out that certain birds in the embryonic process develop teeth that are reptilian in character; hence birds must have come from reptiles; and that the pterodactyl or "dragon of the air" is evidence of this. In regard to human and animal embryos it is urged that, in corresponding stages of development, the embryos of shark, fowl, and man are very similar, all having the so-called "gill-slits"; and, further, that the human embryo at one stage develops what seems to be a "tail," and is covered with hair. All these facts and others lead to the statement of what is now termed the "recapitulation theory," a theory which, in the words of Professor Newman's text, states that

> The course of development of an individual animal is believed to be a very rapid, and evidently much condensed and changed recapitulation of the history which the species or kind of animal to which the developing animal belongs, has passed through in the course of its descent through a long series of gradually changing ancestors. (Readings in Evolution, Genetics and Eugenics, H. H. Newman, page 171.)

But in regard to the use that has been made of this theory of recapitulation, I need only to refer the reader to Newman's quotation from Gegenbaur, which, after pointing out the dominance of the recapitulation theory in embryology, closes by saying that it has led to a "labyrinth of speculation and hypothesis in which he [the student] seeks in vain for conclusions of even an approximate certainty."

In regard to the "gill-slits" in the embryos of shark, fowl, and man, it seems only necessary to say that the similarities are only of a general kind, and that even the untrained observer notices detailed differences in embryos of corresponding stages of development. The New-Church-

man knows that the similarities can only be superficial, because of the different spiritual form or "soul" within each specimen. And it is just this "soul" in each case that finally produces the mature and widely different shark, fowl, and man.

The fact that certain groups of embryos, including the human embryo, have at certain stages of development external similarities of form, is probably explicable on the basis of two well-known New-Church principles. One of them has already been referred to; namely, that all creation tends toward the human form. The second is found in the "Arcana Cœlestia," nn. 9042 and 9043, where it is said that generation and regeneration are corresponding processes. It is this last principle that implies that the human embryo would very likely pass through stages of development that are similar to embryonic stages in lower animal forms, for the simple reason that in the process of regeneration the human spirit is moving upward from crude, natural forms of affection, towards a development of human or spiritual forms of love.

But in any case it is these two revolutionary spiritual principles—that link together processes in embryonic development and processes in regeneration, and that state that created forms tend toward the human form—that show that the modern avalanche of "hypothetical phylogenies" resulting from the "recapitulation theory," involves evident and wasteful distractions that have led to increased confusion and uncertainty.

When we enter the field of so-called "causes" of evolution, we do not find any relief for our feelings of disappointment, or from the confusion that we have met with in the field of embryology; for now we meet with one hypothesis or theory after another, all of which, instead of dealing with the spiritual or causal level, merely discuss antecedent physical or chemical conditions which appear to give rise to the phenomena under consideration. Beginning with the Lamarkian theory of the inheritance of

acquired characters, we pass to Darwin's theories of natural and sexual selection and pangenesis. After these come Weismann's "panmixia" and germinal selection theories, Osborne's "tetrakinetic" hypothesis, the isolation theory, DeVries' mutation theory, and so on, with a host of minor hypotheses brought forward to bolster up former theories at weak places, or to displace them altogether. But the net result of all the theorizing that has been done, is a vast increase in the data of biology and of experimental breeding, but with nothing whatever accomplished as to the "causes" of the evolutionary process.

In this connection we may very properly advert to the statements of Professor William Bateson as they are given us in the September issue of the *Science Monthly*. Referring to his address delivered before the American Society for the Advancement of Science in Toronto, he says:

> I see nothing in it which can be construed as expressing doubt as to the main fact of evolution. . . . At Toronto I was addressing an audience, mainly professional. I took occasion to call the attention of my colleagues to the loose thinking and unproven assumptions which pass current as to the actual *processes* [italics ours] of evolution. We do know that plants and animals, including most certainly man, have been evolved from other and very different forms of life. As to the *nature of this process of evolution* [italics ours], we have many conjectures, but little positive knowledge.[1]

In the concluding paragraph of his Toronto address, he had said:

> Our doubts are not as to the reality or truth of evolution, but as to the *origin of species* [italics ours].

Language of this sort immediately calls for critical study; for notice what it really says. It declares, first, that evolution is a fact and a reality, a truth; and then it goes on to say, that little positive knowledge is known about the "process" of evolution, and that there are doubts as to the origin of species. But how can it be said, logically, that evolution is a fact and a truth, when it has not been directly observed, and when little or nothing is known about

the process of evolution, and about the origin of species? In the same issue of the *Science Monthly* from which we have just quoted, Dr. Mather of Harvard, a Professor of Geology, says that "evolution is not a power nor a force; it is a *process* [italics ours], a method." But it is of just this process or method called "evolution" that Professor Bateson declares that little is positively known.

It seems then that, in the light of the examination of the evidence for evolution, and in the light of what is said about the "causes" of the process of evolution, we are perfectly justified in saying that evolution is neither a fact nor a law, but just one of the many hypotheses of science that have appeared in recent times. Under some conditions hypotheses have been, and may be, stimulating to thought and research,—as the hypothesis of evolution has undoubtedly been; but when this theory is dogmatically held to, it begins to inhibit free thought, and more and more so, with serious consequences for spiritual life, if it leads into materialistic and naturalistic channels.

That some experimenters in the field of biology see the need for a new and different kind of light on their problems, is evidenced by the significant words of Tower, whose efforts have been directed to the artificial production of germinal variations. After noting the difficulties that confront the student of germinal variations, and observing that the present methods of biochemistry are not likely to lead to any solution of the problem, he adds this sentence:

> It seems not improbable, however, that this problem, like so many others in biology, must await the solution of the larger question of *what life is* [italics ours] before it will be possible to express in exact terms the nature of germinal changes.

It should therefore be evident that, because the evolutionist has been too little interested in "what life is," and because evolution fails to account for species, to explain adequately the data of paleontology, embryology, genetics, to account for human consciousness and human hopes and aspirations, what is urgently needed is, a new and inde-

pendent examination and interpretation of the facts and data on which the case for evolution is said to rest—an examination deliberately planned and carried out in the light of the spiritual philosophy of the New Church. The magnitude of a task of this sort, and the difficulties in the way of a pursuit of it, are very great; and, further, the task itself must be endless in its nature. But these considerations should not deter the New-Churchman from making some kind of attempt to see the problems raised by the evolutionary discussion in clearer and steadier light. Such a light must come in time, if we will get together the most suggestive and important passages of the spiritual philosophy of the Church that bear upon the more general problems of evolution, and work on the meaning and interpretation of those passages; for such a collection of statements will indicate some directions in which our thoughts may work, and so will help us to select from the vast data of the natural sciences the relevant and significant facts necessary for a spiritual, and so truly philosophical, interpretation of the natural history of the world.

In this latter part of the present discussion of our subject, perhaps the best that we can do is to point out some of the passages from the doctrines of the Church that are pertinent to our subject and suggestive of lines of investigation and reflection. And the first passage that comes to mind is the more or less familiar, but difficult, one, found in the "True Christian Religion" at number 78. This important number states, concerning correspondent animals, plants, and so on, seen in the spiritual world by Swedenborg and by the angels, that

> [They] are created by God instantaneously (Latin, *momento*, abl. case) according to the affections of the angels; but in your world (the natural world) they were created in like manner at the beginning, but it was provided that they should be perpetually renewed by generations of one from another, and that creation should be so continued. . . . Creation is continual in our world, and in yours it was similar to this while the universe was created by God.

Just what does this language mean? The difficulties involved in these statements are unmistakable; and our present-day knowledge of biology or genetics, and our best understanding of Swedenborg's philosophy, throw but little light upon this passage. The difficulties in this number at once begin to emerge when we recall that the animals instantaneously formed in the spiritual world are *fully formed*. Did they first appear in this world in the same way? Like the multiplied loaves and fishes of the miracle of the Gospel, were earthly animals created immediately fully formed and ready for their uses? If not, was some kind of matrix provided in the vegetable kingdom, as Swedenborg suggested in his "Worship and Love of God"? Or if the matrix was of animal origin, how were the animal and human inheritances kept apart?

In the work on the "Divine Love and Wisdom," at number 312, it is stated,

> The first production from these earths while they were still fresh and in their simplicity, was the production of seeds; for the first effort in them could not be any other.

And we read in the "Apocalypse Explained," number 1201,

> Beasts and wild beasts, the souls of which are like evil affections, as mice, poisonous serpents, crocodiles, basilisks, vipers and the like, with the various noxious insects, were not created from the beginning, but they originated with hell in stagnant lakes, marshes, rank and fetid waters, and in effluvia from dead bodies, dung, and urine, with which the malignant loves of infernal societies have communication. . . . In everything spiritual there is also a propagative force, for the spiritual gives form by means of wombs or eggs.

Combining these last two statements with number 78 from the "True Christian Religion," are we to say, that while creation in this world was at first instantaneous, it was only the instantaneous creation of "seeds"? Our Thomas Child in his "Root Principles" inclines to this latter view, and suggests a theory of evolution that starts from "seeds" between which there are discrete differences,

but "seeds" which as they unfold and develop upward pass through stages that produce forms of life similar to forms lower down in the scale of creation. In this way he attempts to hold to the doctrine that there are discrete degrees in created forms in the world, but yet gives some explanation to the data on which the theory of recapitulation in embryology is based. Is he right in his proposal?

Coming to the problem of adaptation and variation in animal and vegetable life, we shall need to keep in mind and to interpret such statements as that discrete degrees are as "end, cause, effect," that each discrete degree has "distinct existence," that discrete degrees are "homogeneous" (Divine Love and Wisdom, nn. 184, 192); and also such as the following:

> There are degrees of both kinds in the whole animal kingdom, and the whole vegetable kingdom. (Divine Love and Wisdom, n. 225.)
>
> As many genera and species of animals are possible as there are genera and species of affections. (Apocalypse Explained, n. 1199:2.)
>
> As the animals there, as has just been said, are affections made apparent, so one kind of animal with its species appears in one society, and another in another, and all kinds of animals with their species in the societies taken together. (Apocalypse Explained, n. 1200:2.)
>
> And because in a beast these two faculties, called knowledge and affection, cannot be separated, the beasts have not been able to destroy the order of their life. (Apocalypse Explained, n. 1202:3.)
>
> The influx is alike into all, but the reception, because it is according to the form, causes that each species continues to be the same species.
>
> In the heavens, as on the earth, there are plants of all genera and species; and in the heavens there are also plants that are not on the earth, for there are composite forms of the different genera and species with infinite variation. (Apocalypse Explained, n. 1211:2.)

These statements taken together would seemingly allow of variation and adaptation within a given species, and within the discrete degree in which the plant and animal form occurred. A striking example of this in the case

of man, is the changing of the fibres of the nerves of the face from the cerebellum to the cerebrum as a result of racial degeneration (Arcana Cœlestia, n. 4326). But it does not appear from these statements that there is any support for the theory that there are "forces still in operation which tend to produce, conserve, and accumulate differences," and that it has been these "forces" that have produced "all organic forms from or through a relatively simple form or forms." The existence of "intermediate angels" in the other world, and the appearance of intermediate animals in the spiritual world, are not contradictions of this principle of variation and adaptation within the limits of a species; for their appearance does not prove succession of higher from lower types. Neither does Swedenborg's statement that plants and animals have the same origin, and thus the same "soul," and that an animal can be changed into a corresponding plant, and a plant into a corresponding animal (Apocalypse Explained, n. 1212: 2), prove that higher types have evolved from lower by a continuous process; for the word "change" is being used in a very different sense from that in which the evolutionist uses it. When an animal is changed into the corresponding plant in the spiritual world, a discrete degree is crossed; but we do not know just how this is accomplished, for communication between discrete degrees is by "influx" only (Divine Love and Wisdom, n. 186), and what "influx" really means no one knows at present.

Further, the above statements should be carefully borne in mind when we come to the difficult and important subject of "mutation" or "discontinuous variations," in which qualitatively new characters suddenly appear; for it is now in "mutation" combined with Darwin's "natural selection" that the present day evolutionist finds his "causes" for the evolutionary process. By artificial processes of breeding, including isolation of certain types and so the prevention of natural crossing, new characters have suddenly appeared in the offspring, and these new characters have in some

cases continued through many generations. By injecting various foreign materials into the ovules of various species of plants, MacDougal has succeeded in producing plants of very different character that bred true to the new characters for four or more generations—how much longer has not been stated. But we should note in these cases that the methods are *artificial*, and that natural breeding is far less restricted; hence in nature most of the stock is not "pure" but hybrid in its character. And when hybrids are bred, as Davis's work and as Mendel's law of heredity prove, offspring with new characters would inevitably result. But the appearance of "mutants" raises these questions: first, If "mutation" is a scientific fact, as it appears to be, how permanent is it; and second, Are mutations cumulative, and, if so, to what extent will this cumulative effect be carried? DeVries' work on the evening primrose seems to indicate that mutational effects are, on the whole, very constant in their appearance in offspring after offspring; but it should be borne in mind that he conducted his experiments so that intercrossing of varieties was prevented, by the exclusion of the visits of all insects from his plants. But conditions of this sort seldom, if ever, occur in nature, where the rule is breeding between "hybrids." And in regard to the second question, science today cannot give a definite answer, as the actual facts about mutation are too fragmentary and inconclusive. But the observations of Kölreuter show that "many hybrids are partially or wholly sterile, especially when the parents are very dissimilar." In the case of the hybrid mule that results from the cross between the horse and the ass, complete sterility is present. These facts suggest limits to the mutational effects resulting from the interbreeding of hybrids of very different sorts.

In regard to the "causes" of heritable variations or mutations nothing is now known. Workers in this field have a great deal to say about "genes" and "chromosomes," and about the "pairing-off" that takes place in generation where

mutation occurs; and they can predict in some cases the general characteristics of the offspring in cases of artificial breeding; but while they know something about the "mechanism of heredity," they cannot account for the sudden appearance of "mutants." To say that mutants are the result of the spontaneous appearance of "unit characters" in the chromosomes, does not help the case at all; for where do these "unit characters" come from? We are left in an indefinite regress when we look for "causes" on the level of physical and chemical science.

In concluding our paper, it seems that we are fully justified in saying that evolution is not a proven fact or law of nature, but merely an hypothesis that may or may not be a true explanation of the processes of our natural history. Many careful and painstaking geologists and biologists, it is true, have labored over the task of the accumulation of the data on which the case of evolution is rested; and for this labor we are all indebted, and should be appreciative. But this recognition of indebtedness should not blind us to the fact that we know too little about the real significance of these biological and geological facts, and too little about the spiritual philosophy of Swedenborg, to say very much about either. We have very much to learn on all levels of our complex life; and we shall learn the better if we keep free from all delimiting presuppositions and dogmas.

WARREN GODDARD.

RE-INCARNATION.*

By the Rev. Jar. Im. Janecek,
Prague, Czecho-Slovakia.

MOVING through the world like a great flood,—spread by theosophy, anthroposophy, occultism, spiritism, and other agencies,—re-incarnation is a subject much talked of today. One really wonders why such an unusual idea should spread so quickly, and find approval, especially among the *intelligentcia*, almost everywhere. It is remarkable how some men, from pure materialism and atheism, could make such a wild leap to a diametrically opposite pole; from one extreme to the other —to a pseudo-spiritualism. It is good evidence, how frail is human wisdom, when it does not stand upon the foundation of Sacred Scripture.

As to a cause for this condition, it does not seem improbable that here, in addition to other reasons, one factor which lies in the nature of man plays an important part. Man does not like to die; and since he is much attached to the world, he willingly accepts a teaching, that he will not only live after death, but that he will come again into this world, to return anew to his favorite interests. Thus we have a materialism in an apparently spiritual form; for one cannot concede that a really spiritual man would long to be reunited even once, to say nothing of hundreds and thousands of times, to a gross material body. Added to this is the thought, wholly acceptable to many modern men, that an eternity can exist without a personal God; yes, that he

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himself, after many incarnations, will unite with God as with a universal original force, and begin anew his cycle of life. It is very flattering to the ear of the man of today, that he does not need a personal God; that he himself can become a "superman" who has searched out the secrets of eternity, and who knows much more than other mortals. All of these, according to our view, are reasons for the rapid spread of the teaching of re-incarnation.

Let us now consider the sources from which the teaching of re-incarnation has sprung. One does not find its origin in the Bible, but in the so-called sacred books of India, the Vedas, *Bhagavad-Gita* and others. In these books we read, according to the literal sense, really of many life-existences —re-incarnations. Let us ask, When did these spring up? The *Bhagavad-Gita* had its origin in the fifth or sixth century before Christ—perhaps somewhat earlier—thus in the time of the prophets Haggai and Zechariah. In the *Bhagavad-Gita* we find in places references to the Vedas, which had a still earlier origin. No one will deny that the ancient books of India contain many elevated thoughts, and that their purpose was to lead their readers into the way of salvation. Since they had this purpose in view, the salvation of man, we are permitted to assume that they were derived from the original source of salvation, which is the Holy Word; in fact from the Ancient Word which preceded our present Word.

As is known from the Writings of the New Church, there existed before the Word that is now in the world, a Word which was lost. This Word was possessed by the Second (so-called Noahtic) Church, which at its end was spread over Asia and Africa, and from the remnants of which new and various religions arose.

In Swedenborg's work "The Doctrine of the New Jerusalem concerning the Sacred Scripture", n. 117, we read: "From these two Words [the Ancient and the Hebrew Word] the things of religion have spread into the Indies and their islands". By this is it proven that a knowledge of

these two Words existed among the peoples of India. Concerning this Ancient Word we read (Doctrine of Sacred Scripture, n. 102) that the inhabitants of Canaan, and also of the neighboring countries—as, for example, Syria, Mesopotamia, Arabia, Egypt, etc.—had a representative worship, and consequently a knowledge of correspondences. But as that Word was full of correspondences which only in a remote way signified celestial and spiritual things (*quae remote significabant coelestia et spiritualia*) and consequently began to be falsified by many, of the Lord's Divine Providence it disappeared in the course of time, and at length was utterly lost, and another Word written by correspondences less remote than the other (*verbum per correspondentias non ita remotas conscriptum*) was given by means of prophets among the sons of Israel.

In the above place it is highly interesting to read that the Ancient Word was written in correspondences, significative only in a remote way; and it was because of this that it was falsified. It is not difficult to infer the two following possibilities from this: (1) that the *Bhagavad-Gita*, and other literary productions of the earlier religions of India, were founded upon traditions of the Ancient Word already falsified; and (2) that they were written, as was the custom of the Ancients, in symbol form, and consequently are not to be taken literally but metaphorically. In this relation we read in the Writings of the New Church:

> Hitherto, however, it has not been known what correspondence is, although in the most ancient times this was very well known; for the science of correspondences was then the science of sciences, and was so universal that all the writings and books were written by means of correspondences. . . . The hieroglyphics of the Egyptians, and also the fabulous stories of highest antiquity, were nothing but correspondences, . . . and in consequence of this, the science of correspondences was not only known, but was also much cultivated in many kingdoms of Asia, especially in the land of Canaan, in Egypt, Assyria, Chaldea, Syria, Arabia, and also in Tyre, Sidon, and Nineveh; and it was carried over from places on the sea-coast there into Greece; but there it was turned into

fabulous stories, as is evident from the earliest writers of that country. (Doctrine of the Sacred Scriptures, nn. 20, 21.)

All the books of the ancients were therefore so written as to have in their interior sense a different meaning from that in the literal. (Arcana Cœlestia, n. 1540.)

As the ancients had intercourse with spirits and angels, they had no other speech than this, which was full of representatives, and in every expression of which there was a spiritual sense. The books of the ancients were also written in this way; for it was the study of their wisdom so to speak and so to write. (*Ibid.*, n. 3482.)

In heaven they think and speak in this way by means of abstract things, for the reason that they do not attribute good and truth to themselves, but to the Lord. (*Ibid.*, n. 4380.)

From these quotations we may conclude that the art of expressing thought symbolically was also customary with the later writers of religious books. Therefore, when we read in the ancient books of India of the many life-experiences through which man must pass to be saved, is it absolutely necessary to assume that these statements must be accepted, and explained, literally? Is it not probable that these writers used the science of correspondences, well known in earlier times? For certainly we may assume that in their times this science was not entirely extinct, and that they used the same when writing their books; and that this was done so that the secrets contained in those books would be obscure to the common people, while solvable by initiated persons, using as means the science of correspondences.

One notices, even from the first chapters of the *Bhagavad-Gita,* where many battles are narrated in detail, that he is handling a book that is written symbolically, according to the science of correspondences, and it should be considered as such. If this be really the case, those to whom the knowledge of correspondence has been disclosed by Emanuel Swedenborg should be able by means of this key to decipher the meaning of various obscure passages of the *Bhagavad-Gita.* Let us take as an example the passage (chap. 6, verse 13-14) stating that blessedness will be given to him who, while observing other stipulations, "Sits

erect, without motion, with the gaze fastened on the end of the nose", and that he in this way attains the peace and bliss of Nirvana. Certainly no sensible man would believe that the contemplation of the point of the nose can save anyone. The New Church gives the key to the understanding of this passage when it teaches that "nose", according to the science of correspondences, signifies "the life of good" and "perception of the true". The observance of these objects of the spiritual life in practical, daily life, will bring salvation; but not the contemplation of a part of the body. And yet the later Indian monks have taken this passage, like others, in a wholly literal way. By the contemplation of the nose they are accustomed to sink into an hypnotic state, in which they, as we see today among the so-called "yogi" of India, become very sensitive to influx from the spiritual world. Even Buddha himself is always represented as sitting, sunk in meditation, intent upon the contemplation of his nose.

We see something similar in the first chapters of our Bible, where the six days of creation, the first men of mankind, Paradise, etc., are spoken of—all of which things are symbols, and through correspondences express spiritual and heavenly things. But as the correspondences were forgotten, these representations were taken literally, as is still done by the Jewish and Christian churches. It is therefore not to be wondered at that in time the books of India too should no longer be understood symbolically but literally by their later commentators. As a consequence of this, from many passages of the *Bhagavad-Gita* taken literally, the idea sprang up that man must pass through many life-existences before he can be united with God. In other words, from the correct idea of regeneration the idea of re-incarnation has arisen.

Let us try to clear up this conception from our standpoint. Man actually does live through many lives, or rather, states of life, in the course of his regeneration here on earth, as well as later in the spiritual world. Let us imagine our spiritual state ten or twenty years ago, our aspirations, in-

clinations, and outlook, which were so different from the later ones that we can truly say that during our regeneration we have lived through many phases of life, and that each phase was at that time a new period of life. How many such life-periods have we already behind us, and how many have we still before us in this natural world; and then in the spiritual world to eternity! Something must always die in us, that a new, higher, life may arise in us and for us. In this respect we are continually dying, so that we may receive a higher life from the Lord.

Let us now quote a few passages from the *Bhagavad-Gita*, in order to show that, with the help of the science of correspondences, we are in a position to explain, in this sense, the there-mentioned "births" and "re-embodiments".

In chapter 10, v. 5, Krishna (Godhead) says: "We have already been born many times, I and thou, Arjuna (Man). I know all my births, but you do not know yours". Who does not see that here is meant the Divine Truth, which proceeds from the Lord, and manifests itself on different planes of life ("is born")? The Lord knows all of these "births"; but man does not know the beginnings of his new, and repeatedly new, states of regeneration.

In chapter 7, v. 19, we read: "After one has gone through many births here, then he comes to me", by which is expressed that only through many distinct steps (states) of regeneration do we draw near the Lord.

In chapter 13, v. 23, we read: "He who knows spirit and matter in this manner . . . will not be born again in this life". This means that he who can differentiate between the spiritual and the natural in himself, is elevated by the Lord into a spiritual state, and will not return to a sensuous, natural state.

The reverse of this is described in chapter 16, v. 19: "Those unhappy ones, who hate and are cruel, I cast from one re-incarnation to another". This means, that those who have no charity, become more and more sensuous and cor-

poreal, and will suffer the consequences of such sensuous-natural states.

In chapter 2, v. 22, it is said: "He who lives in the body, lays aside his wornout body, and takes on another". Where in reality influx from the Lord is spoken of, Who is always inflowing into the new spiritual, as well as into the natural, forms of life.

We could continue, and in a similar way explain the *Bhagavad-Gita* in the light of the New Church, in accordance with correspondences, and show that "re-incarnations" could mean regeneration. Of course, it is not to be disputed that there are also passages in which the spiritual sense is difficult to decipher. But do we not also find passages in the Bible which one can explain only with difficulty, even with the teaching of correspondence? We are dealing, however, with such passages as have relation to spiritual states, and which can only with great difficulty be expressed in human words.

Let us now go further. We said that it was highly probable that the religious books of ancient India were derived from the Ancient, already falsified, Word, as well as from the Hebrew Word. It seems—as we shall presently prove—that among those "falsifications" belongs the idea of re-incarnation, which replaced the original idea of spiritual regeneration, about which the New Church now so clearly and distinctly teaches. One can prove from the Writings of the New Church that already many of the Old Church have embraced the idea of re-incarnation, into which they have been led by the following strange psychic experience. Many of them, when they were in the state of spiritual contemplation, seemed to remember a life under entirely different conditions from those of the present life, and from this they concluded that they once lived in those other conditions, previous to their present earth-life. In consequence of this, the belief arose that they had already lived upon this earth in a previous state of existence, and that every man

has already lived through numerous earth-lives, and must live through more.

The Writings of the New Church give us a clear light on the remarkable events in the lives of those who have lived as hermits, men who have been too much occupied with the things of religion, as has been the case with the Indian "yogi". In Swedenborg's work, "Heaven and Hell", n. 256, we read:

> An angel or spirit is not allowed to speak with a man from his own memory, but from that of the man; for spirits and angels have memory as well as men. If a spirit should speak with a man from his own memory, then the man would not know otherwise than that the things that he then thought were his own, when yet they were the spirit's; it is like the recollection of a thing which yet the man never heard or saw. That it is so, has been given to me to know from experience. From this, some of the ancients had the opinion, that after some thousands of years they would return into their former life, and into all its acts, and also that they had returned. They concluded it from this, that sometimes there occurred to them a recollection, as it were, of things which they never saw or heard; and this came to pass because spirits flowed from their own memory into their ideas of thought.

In the above-mentioned seemingly recollected life-experiences, it was therefore not their own lives which they remembered, but the recollections of a strange spirit, whose natural memory was unsealed, and from this memory representations of the life of former times, perhaps of former centuries, were transmitted into the memory of the Indian "yogi", sunk in deep contemplation. [Swedenborg, of course, does not mention "yogi" in "Heaven and Hell".]

It is known, from the Writings of the New Church, that after death nothing is lost from our memory, but that this natural memory, which retains all the images and experiences of this earthly life, gradually becomes dormant, but can, under certain circumstances, be re-awakened.

The above-cited passage from "Heaven and Hell" has, for us, a special significance, since it is there said that "some of the ancients" had that belief. As Swedenborg uses the word "ancients" when speaking of those who belonged to

the Ancient, or Noahtic, Church, we may infer that the teaching of re-incarnation was cultivated already in the remnant of the Ancient Church, and was indorsed in new religious books. It is therefore not impossible that likewise the *Bhagavad-Gita* and other books of ancient India, had their origin among such writers as were already devoted to that false idea. Be that as it may, the matter is certain and clear that through these books the idea of re-incarnation was adopted literally by later generations who no longer had the understanding for the spiritual apprehension of religious representations; and this course became the standard for future centuries, as well as for the present day. In this manner the hypothesis of re-incarnation was accepted as fact, not only by the later religious literature of India, but likewise by the western literature which arose from the religious philosophy of India.

First in order of mention is the so-called theosophy of India, and the theosophical literature by Helene Blavatsky and Colonel Olcott, who drew upon Indian sources, developed the entire system of Indian theosophy in their writings, and organized the Theosophical Society in New York in 1875. This theosophical literature exerted a mighty influence upon the thought-world of many European countries. By means of books and periodicals the idea of re-incarnation was spread as an established fact against which no objections could be made.

Theosophy is a world-view which stands abruptly opposed to the Christian world-view. It is readily accepted by intelligent persons who are not well versed in the Sacred Scriptures. Prominent in the foreground of this world-view is the idea of re-incarnation, and of an automatic refinement through many successive embodiments. That the rapid diffusion of this view owes much to the parallel extension of Darwinism in intellectual circles is apparent to every observer. The teaching of re-incarnation has also insinuated itself into modern spiritism and occultism, and has been widely disseminated by them.

Modern spiritism had its beginning in Germany and America about the middle of the nineteenth century. It is remarkable that "the spirits", who through mediums manifested themselves there, as well as in England and France, made no mention in their reports that there was such a thing as re-incarnation. This idea, in any wide circles, was practically unknown in those countries at that time. The prominent American seer of that period, Andrew Jackson Davis, who wrote and published a great number of spiritistic books, and who was a leader among American spiritists, never mentions in his writings the possibility or necessity of re-incarnation. The idea of re-incarnation, in the first years of the spiritistic movement, was a wholly unknown thing.

About the year 1850, in France, the first books appeared in which the theory of re-incarnation was treated. Among these was Pezzani's *"La Pluralité des Existences"*. Another propagator of this theory was the well-known writer Cahagnet, author of the book *"Arcanes de la Vie Future Dévoilés"* (Secrets of the Future Life Revealed). Cahagnet was also the founder of the "Société des Etudiants Swedenborgiens" in Paris. The theory of re-incarnation was then accepted by many contemporaneous French magnetizers, who were making experiments with somnambulists. This period was the heyday of the mesmerists. One of these adherents of the theory was the magnetizer Roustang, who had under his direction the somnambulist Celine Jafet (originally called Beket). In the written mediumistic reports of this somnambulist, one finds the first traces of the theory of re-incarnation among the "spirits". It is, however, well known that the thoughts of the magnetizer (hypnotizer) are surprisingly easily transmitted to the subject; so that it is a self-evident fact, that the "spirits", who wrote their reports through Celine Jafet, had to express such thoughts as the magnetizer Roustang employed. This began in the year 1846. The well-known author, Victor Sardou,

was also a member of this little society, to which, in 1849, a new member, Denisart Rivail, came. Rivail was the manager of a theatre in Paris, and also an ardent believer in the theory of re-incarnation. He borrowed from Mlle. Jafet her mediumistic reports, elaborated the same, and laid out the teaching of re-incarnation as a system. Without the knowledge or consent of Mlle. Jafet he published these manuscripts, in 1856, with the title "The Book of Spirits", under the pseudonym, "Allan Kardec"—believing these two words were his names in his last two re-incarnations. The book was an enormous success, and Kardec made a great deal of money. In his book he makes no mention of its real author, namely, Mlle. Jafet, who was forgotten when she fell into straightened circumstances. Following his first book, Kardec published "The Book of Mediums", which also was compiled from the so-called "spirit communications" of Mlle. Jafet. The well-known Russian investigator in the realm of spiritism, Count Alex Aksakov,* who was personally acquainted with Mlle. Jafet, and to whom we are indebted for these particulars, says that the propaganda of the teaching of re-incarnation was a task which Allan Kardec undertook. Kardec, who soon thereafter became the editor of the greatest spiritistic periodical in France, "*Revue Spirite*", propagated this theory with all his might, suppressing every contrary opinion. The mediums through whom the spirits confirmed this teaching were favored by him, the others ignored. An instance of this was the well-known physical medium Home, who maintained that the spirits who manifested themselves through him knew, and said, nothing whatever of re-incarnation. Because Kardec, by means of his books as well as his periodical, had a great influence on spiritism in France, the teaching of re-incarnation was gradually accepted as a settled and firmly-established thing, and later passed over into occult literature.

The spiritistic periodicals in America and England, where the books of Allan Kardec were unknown up to this time,

**The Spiritualist* (British Magazine), August 13, 1875.

maintained that there is no such thing as re-incarnation, and that, if there were, their spirits would be sure to know of it. From this there developed a dispute of many years over the question, "Is there such a thing as re-incarnation?" At last the books of Kardec were translated into English; and then the Kardec teaching concerning the doctrine of re-incarnation triumphed. It is evident that the theory of re-incarnation was artificially implanted by theosophists as well as by spiritists, without any such valid reason as in the case of the books of ancient India.

Modern occultists who usually go over to occultism from the ranks of the spiritists, have also—as has already been said—accepted the theory of re-incarnation. Of late they seek to prove this teaching "scientifically" and experimentally in the following manner. The hypnotizer (who is, naturally, an adherent of the teaching of re-incarnation) hypnotizes a subject, and commands him, while in an hypnotic state, to recall his former lives. The subject, following the suggestion thus made, "remembers", naturally, and relates several events of which it is said that these happened in a "former" life. As a matter of fact the cause lies in this: that in such an involuntary state the conceptions and thoughts of the hypnotizer mirror themselves in his own mind and are transmitted. Or it may happen, as with the Indian "yogi", that the spirits, who are near to the subject, unite with the subject, and transmit to him representations from their own lives; and the subject relates the same as experiences of his own life. That such "scientific" experiments have no convincing worth, is quite plain to everyone who is acquainted with hypnotic practices.

The main source of a correct knowledge for us is the Word of God. The Bible nowhere states that there is such a thing as re-incarnation; yet, if there were really such a thing, it would be such an important matter for us to know, that this idea would wind, like a red strand, throughout the whole of Sacred Scripture quite plain and entirely clear.

Spiritists and theosophists naturally wish to base their

teaching with regard to re-incarnation on the Sacred Scriptures by means of some few passages at least. Thus, for example, they quote the well-known conversation of the Lord and Nicodemus, recorded in the third chapter of the Gospel of John, where the Lord says: "Except a man be born again, he cannot see the kingdom of God" (v. 3). Nicodemus, as we know, took these words naturally or literally; but the Lord instructed him at once that these words deal with a spiritual, not a physical, re-birth (v. 5, 7). They point out, morever, that it is said in the Sacred Scripture that John the Baptist was Elijah, who, according to the prophecy in Malachi iv. 5, should come: "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord"; and that therefore John was a re-incarnation of Elijah, since the Lord says in Matthew xi. 14: "And (if you will receive it) this is Elias, which was for to come". Further, in Matthew xvii. 12, 13, we read: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist". The meaning of this and other passages is, that John came as a representative of Elias, whose new advent was promised in symbolical language. This is also clear from this circumstance: these last-quoted words were spoken immediately after the transfiguration of the Lord, when He was seen speaking with Elias (but not with John the Baptist); yet one must admit that if Elias and John were one and the same person, and if re-incarnation really existed, this person would have been seen in his last, not in a former, embodiment. Besides we read in John i. 21: "And they asked him, What then? Art thou Elias? And he saith, I am not."

Just as the Bible nowhere speaks of re-incarnation, so likewise Emanuel Swedenborg (who for more than a quarter of a century was in communication with spirits, and who has written for us so clearly and plainly about the life after death in his work "Heaven and Hell") says nothing.

The adherents of the teaching of re-incarnation frequently point out that through this teaching it is now clear why there are such great differences in station on earth: why some men are poor, others rich; why some people find happiness, others unhappiness; why many a one is of a lofty, spiritual intelligence, another is physically or mentally dwarfed or limited; etc. They explain all this as a consequence of a former good or bad life, according to the so-called law of "karma".

The real reason such great differences are found among people is made beautifully clear to us, in detail, in the New-Church teaching of the "Maximus Homo" or "grand man", which is in full accord with reason and the laws of nature. In his book "Heaven and Hell", and in other writings, as for instance "Divine Providence" and "Divine Love and Wisdom", Swedenborg deals with this teaching. He who reads these writings sees all the pillars upon which the teaching of theosophy rests, demolished.

The teaching of re-incarnation exerts an evil influence upon the spiritual development of its adherents. When one becomes convinced that he has many, yes hundreds, of life-cycles before him, what reason has he for earnestly troubling himself, in this present life, to fight against the evil propensities which he loves? He therefore is very willing to put off his improvement farther and farther into the future. Death comes, and although he has perhaps busied himself in this life with lofty thoughts, still he has done nothing toward his real regeneration. From my personal experience, covering thirty years, I have come to the conviction that such people make no real spiritual progress; that after twenty years they have the same range of thought and tendencies, as they had twenty years before. Among these there is no real regeneration. They think only of re-incarnation; and the "spiritual progress" of which they speak so much, they picture as the acquisition of knowledge from the realm of spiritism, occult science, and yogi practice. Many of them are convinced that in a former incar-

nation they were some prominent, historically well-known, person—a conception that can be ascribed only to self-conceit.

A repelling picture, and proof of the condition into which the teaching of re-incarnation can lead the individual as well as an entire nation, is presented by the same land in which the teaching originated, and where it is believed in as fact—India. If we read descriptions of journeys through that country, we everywhere see the frightful consequences of this teaching. It saps the energy and intellectual development of individuals and of the whole nation alike.

The New Church teaches that we have only one earth-life. We are responsible for this in the sense that we can develop our individuality either in the direction of the good (toward heaven) or in the direction of evil (toward hell); or we must at least lay a foundation. If we fight against the evil within us,—not from our own strength (as the adherents of re-incarnation assert) but with the help of the Lord as our Savior,—we make ourselves receptive of and fit for the heavenly life. On the other hand, a heavenly life within us and about us becomes unbearable, if we reject it wilfully, and intentionally immerse ourselves in a life of evil passions and false views, which we call the life of hell. That life—be it heavenly or infernal—toward which we have laid the foundation in our inner character during our earthly life, we shall continue after death to eternity. There is also eternal progress in the spiritual world: progress for the good to higher and higher states of heavenly life; for the evil to lower and lower states of infernal life. The adherents of the teaching of re-incarnation do not differentiate (in an absolute sense) between those who are good and those who are evil. For them the evil is merely a lower state of the good; and they therefore maintain that every man, even the worst, after climbing the ladder of countless re-incarnations either on this or some other planet, will eventually be elevated into the blessed state of the most intimate union with the Divine.

But according to our view, weeds remain weeds. Take a piece of copper and cast it into the furnace; the metal will separate itself from the slag, but the slag will never become metal. Still every man has the possibility within him of deciding whether he will be noble metal or worthless slag; whether he will direct his life upward toward the light, or downward toward the shadow. Whichever direction he has in his earth-life laid the foundation for, cannot be changed in the life after death, since the life after death is a continuation of the same life and the same striving as here upon earth.

There lies in our earthly life the possibility of regeneration in the Christian sense,—that is, the elevation from the natural sensuous state into the spiritual state,—if one will but use the means and instruction which the Lord has so abundantly given. In such a manner, through such regeneration, man and society will improve, but not through a theoretical belief in an automatic improvement through many re-incarnations. The fight against the evil and the false must pass into actual practice.

The former Christian church was very little informed about the true nature of regeneration. The New Church is the first to throw a bright light upon this subject, the first to show mankind, in its misery, the right way by which one can free oneself from the illusion of the senses, and reach a higher plane. It is noteworthy that not long after this glorious doctrine was announced to the world, and began to spread with great promise, a great tidal wave of oriental falsity arose and overflowed the world. The purpose of this was to crowd out of men's mind, by means of the teaching of re-incarnation, the pure and reasonable teaching of regeneration, thus by a diversion of thought holding men back in their sensuous state from beginning an earnest fight against the false and the evil within them.

It is well known, from histories of civilization, that there have been many religious tendencies, which, when their time had passed, disappeared. This will likewise be the case

with the teaching of re-incarnation. When this ceases to be modern, it will likewise vanish; and those who seek pure truth will begin to turn only to the Lord, to His Holy Scripture, and to the doctrines of His Second Coming, as to the only real sources of true knowledge.

JAR. IM. JANECEK.

DREAMS—THEIR MEANING AND USE.

By James E. Young.

THE subject of dreams and visions, as well as everything pertaining to the non-voluntary life of man, has always been of interest to mankind. Dreams and visions have always played a very important part in history. Greek mythology is full of stories about them, showing the results of their fulfilment. The Old Testament bears witness to their importance; and in more modern times, and in the experience of each one of us, dreams and visions are known to be of great importance.

A dream differs from a vision in that it comes to us during sleep, when our faculties are apparently dormant; while a vision occurs when we are awake and in the exercise of our natural faculties.

There have been many explanations of dreams. The ancient world believed fully that they were direct revelations from the other world, and that they were given for a purpose; and that this purpose could be ascertained, if persons could be found who had the occult knowledge to translate the phenomena. This resulted in numerous soothsayers, magicians, medicine-men, etc., claiming to have this knowledge; and such persons have always had powerful influence on men in all ages. Their directions, given that the benefit of the dreams might be obtained, or the dire consequences presaged from them might be avoided, were often followed implicitly; and the acts so ordered have been potent in framing the history and the affairs of the world, and have had great effect upon the life of mankind.

Later, the growth of a so-called scientific, natural knowledge, caused a disbelief in supernatural causes of dreams; and at the present day some effort has been made to show

purely natural causes for these appearances. Psychoanalysts and other so-called mental experts have theories as to forgotten, or perhaps never perceived, mental states or conditions as a cause for them. The modern, up-to-date scientists, frankly admitting that the physiological nature of sleep and dreaming is obscure, try to explain how dreams and visions result from some freaks of memory, or from purely natural and physical causes resulting from the excitation of the cerebral regions. For example, they say that inasmuch as a certain section of the brain controls certain nerves or muscles in the body, there is a reverse action, and the nerves or muscles will react upon and excite the brain to action, so causing images to appear—thus resulting in dreams. So, if one sleeps in a cramped condition, the muscles so cramped will react on the brain, excite it, and cause images, etc., which are perceived as dreams. They say that the dream, which is almost universal, of appearing in some public place improperly clad, is induced by the fact that the person, during the day, has been wearing tight, binding clothing, and has been relieved of that pressure at night, resulting in a sense of freedom from all restraint, and so from the restraint of clothing.

Some philosophers have explained dreams by saying that our whole life is nothing but mental activity, and that this does not stop in sleep; and that it is the continuance of this mental activity that sometimes causes results strong enough to force themselves upon our quiescent consciousness, and become a dream to us. Some say dreams are only the natural mental operation and sensation of awakening from sleep. Some say dreams are premonitory of diseased states of the body. Some say that their nature can be explained by the suspension of volition during sleep.

An article which the writer consulted on this subject contained a statement to the effect that among some of the lower races, the explanation of dreams is, that the soul of the dreamer goes out and visits other souls; or that the

soul of the dreamer is visited by other souls, and that the interview is the dream.

As a result of continuous research and study from the beginnings of mankind, no consistent explanation of dreams and no way of using them for the divination of future events, has been found.

Without doubt there exists among the rank and file of people today a belief in dreams and visions—a feeling that dreams mean something, and are given by some occult power to warn of some impending disaster, or to foretell the future. There are a large number of people who try to interpret dreams; and there is a considerable amount of literature on the subject which professes to give rules for the interpretation of dreams. As a science, it is perhaps on a par with palmistry and astrology,—something that the average man would, perhaps, publicly scorn, but yet privately regard with doubt, verging upon more or less hesitating and uncertain fear and belief.

Among the writers of dream books and on the subject of dreams, Swedenborg's name looms large. He is cited as an authority, and his experiences are often referred to. He is called a mystic and a soothsayer.

What is Swedenborg's position in this matter?

As we all know, Swedenborg was primarily a scientific man. He was a student of nature; and he started out with little theology or religious inclination, having been kept therefrom, as he tells us later, by the intervention of the Lord. He regarded religious feelings generally from a scientific standpoint, as phenomena of life, as showing a phase of life of the human organization to be studied and used as a basis in determining the nature of the soul.

He ran the gamut of his scientific life, and the time came when he was to be given his final duty in life. This time was marked by numerous dreams and visions.

They began in a small way. Swedenborg experienced these dreams, and examined and noted them in a scientific way, as he would any natural phenomena. He endeavored

to explain them at first from the natural standpoint; but they kept increasing, and he became convinced that they had some meaning. He thought about them more and more, seeking natural explanations. Science proved itself entirely inadequate; and gradually the real nature and purpose of those dreams dawned upon him, slowly at first, but finally with irresistible force. The perception of his change of purpose in life and of his life's mission was awakened in his mind, and was strengthened and confirmed by these dreams and visions. He became convinced of their spiritual significance, and put himself in readiness to follow the course of life that was pointed out by them. Gradually his knowledge of spiritual things increased, and he understood the meaning of the dreams and visions.

It is interesting to compare his early explanations of these experiences with his later ones. He wrote at great length describing his dreams and visions frankly. The earliest available records of such experiences are in his so-called "Journal of Dreams." They mark the beginning of his illumination. Later ones are recorded in his "Adversaria" and his "Spiritual Diary." These diaries, as we have them, do not contain all that he wrote on such matters, as his records of certain dreams experienced in the years 1736-40 were removed from his manuscripts by his family, when entrusting the voluminous remainder to the Library of the Royal Academy of Sciences.*

His experiences were similar to those of others. The people of the Most Ancient Church talked openly and con-

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*Codex 88 is Swedenborg's Common Place Book for 1724 to 1740. It consisted originally of 760 pages, 4to, of which 30 pages are lost. Part XV of this volume is thus described in Tafel's Documents, Vol. 3, p. 873: "A description of several of Swedenborg's dreams during the years 1736, 1737, 1738, 1739, 1740, which in the original volume extended 'from pp. 730 to 733, and again from pp. 741 to 745.' . . . Concerning these dreams we read in a copy of the catalogue prepared by Swedenborg's heirs which was printed in 1801, that 'these leaves were removed from the volume, and are now in the safe-keeping of the family.'"

sciously with spirits. They were also instructed by dreams and visions induced by angelic spirits, and they were given a perception of what they signified. Those of the Ancient Church and the later churches were further and further removed from actual contact with the spirits, and were conscious of them less and less; and while they had their communications by dreams and visions, they did not have the perception to understand them as did those of the Most Ancient Church. This was the method used by Divine Providence in connection with all later revelations from the other world after the time of the Most Ancient Church. It was the method, as we know, that was used with the prophets. In Swedenborg's case, we see united the methods employed with the prophets and the methods used with the people of the Most Ancient Church; *i.e.,* Swedenborg had both visions and dreams with perception of their meanings, and he had the personal, direct contact such as the people of the Most Ancient Church had. Swedenborg, after his full illumination, refers to these experiences, which were used by Divine Providence to wean him from his scientific interest to his true mission. In the light of full knowledge he tells us the causes and the purposes of dreams.

Man is a spirit, and while in the body on this earth is all the time in conjunction with spirits in the World of Spirits. From his earliest life to old age he is so conjoined. The spirits change with the growth and change of his affections. Man gets his sense of activity from these spirits. He gets all his thoughts or ideas from them. He would have no life or existence except from them. He is living with them all the time. He gets all of his sense impressions from his spiritual senses. His body and his natural mind are only instruments. They have no life of their own, and have no power to act or will of themselves. It is only when vivified and used by the soul or spirit that is the real man, that the body can act. The natural man does not know this, however. While he is living on this earth, it appears to him that he acts of his own volition,

while really everything he thinks, says, or does is the result of urgings of spirits. It is only when his mind is abstracted from the affairs of this earth that it is possible for him to become conscious that his spirit is with other spirits.

When man's corporeal sleeps, his natural consciousness is quiescent to matters of this earth. His spiritual consciousness, however, is alert, and he is having intercourse with spirits. He can receive sense impressions equally well when asleep as when awake. It is this intercourse with spirits, and the happenings, talks, and adventures accompanying, that sometimes remain with him in his consciousness after awakening. These memories are really his dreams. What his spirit goes through with the angelic and evil spirits are remembered as dreams. Dreams of all kinds come from the world of spirits; some are induced by good spirits, and some by evil spirits.

It must be remembered, however, that all intercourse between the World of Spirits and this world is through correspondences; i.e., what takes place in the World of Spirits is not pictured here in the same way that it took place there, nor does it appear to our natural senses, or to our memory, as it took place there in the presence of our spirit. Our senses and our natural memory translate the ideas and occurrences of the World of Spirits into the representatives of this earth, as shown by the Science of Correspondences. Consequently, when we awake with the memory of a dream, the thing that occurred, that really happened to our spirit, was altogether different from the way we recall it. In other words, if our spiritual sight, perception, and memory were open, we would remember things as they really happened. As long as our spiritual sight and perception or senses are not open, we remember the happenings only correspondently or representatively. What we remember are the representations of things in the World of Spirits by means of such things chiefly as are seen on this earth, and thus by things of nature.

The dreams which flow in through Heaven from the Lord never appear otherwise than according to representations.

The genesis of a dream is something as follows: The ideas of angels as they converse concerning the spiritual and celestial things of the Lord's Kingdom, are turned into corresponding images or words in the World of Spirits, where, being perceived by man's spirit, they are, when remembered, again changed to representations that can be appreciated by the natural mind. They finally appear as the correspondence of the occurrence in the World of Spirits. Thus, a dream induced by the Lord, or by his angels, is the result of at least two discrete degree changes, the first change making it cognizable in the World of Spirits, and the second change making it cognizable on this earth. The dreams induced primarily by spirits in the World of Spirits have but one change.

The original basis for a dream is very rarely, if ever, an act or a deed. It is generally the result of ideas conveyed by speech of angels or spirits, which ideas become changed to represenative acts.

Swedenborg was told that the same conversations might have been presented by an indefinite number of representations according to the spirits around him, and also according to his own state. An indefinite number of unlike dreams might result from the same speech, or from the same ideas of speech; for the memories of men are recipient vessels which receive ideas according to the variations of their forms and according to their states. The ideas are expressed either through the living voice, or most frequently through representations, of which there are innumerable kinds; and unless a person knows these kinds, it is impossible for him to know the significance of representative dreams.

From this may be seen how difficult it is to get the meaning of a dream, even after one has a knowledge of the Science of Correspondences. The way they happen in the

World of Spirits as represented, depends on the states of the other spirits who are present at the time, and upon the states of the recipient spirits. It is easily understandable how there are innumerable states, even in the same person; and unless one can know the precise state in which the spirits were at the time a dream was experienced, and unless, when trying to construe a dream, one can tell the exact state that the receiver himself was in, there can be no precise interpretation of a dream. These facts make any exact translation of a dream practically impossible, except as a direct revelation from Heaven.

Dreams are either significative or fantastical. Of significative dreams, there are those that are prophetic (which come from the Lord through Heaven), and there are those that are instructive (which come from angelic spirits), and there are those that are common (which come from the spirits who are near man when he sleeps). These are all representative of the ideas of God, of angels, and of spirits, by means of correspondences. These representatives are according to the state of the spirits who are with a man when he sleeps, and according to the state of his own memory.

To illustrate Swedenborg's philosophy of dreams, let us consider a dream about some individual—some relative—father, mother, son, or daughter. Swedenborg says that while on this earth we get impressions about certain people either from our personal acquaintance, or from reading, or from some other contact; *i.e.*, certain people come to stand in our minds for some quality or trait that we see in them, or attribute to them. Our parents or our friends, or historical characters, may stand in our minds for some such quality or trait. A well-known doctor, for example, may be associated in our minds with the quality of healing. Some person may be associated with the characteristic of pride or arrogance; our mother may be associated with love; some other person with wisdom; some other with worldly-mindedness; and so on. When, therefore, in noc-

turnal experiences, our spirits are instructed by, or are with, spirits who have ideas relating to healing, or pride, love, etc., and a dream is subsequently remembered, it will be remembered as a meeting with some one who, in our minds, stands for those qualities. So, if we should dream of a loved one of whom our conception is a certain quality, it would be because our spirit had come in contact with that quality in its spiritual adventures.

It is a common experience that we dream of loved ones after they have left us. At times we seem to be with them, and to see them and hear them speak, although it may be years since they left us. They appear to us and they talk to us, just as we knew them in this life; and we suppose from this that our spirits have been in their company. This is probably not so at all. Our spirits have probably met other spirits or angels (or it may be members of the devil's crew who at the time have assumed certain qualities) who have talked to our spirits about certain qualities, which qualities we had associated with the loved one while on this earth; and it is therefore represented to us as though we had seen the loved one. That we could not really have met the loved one as he or she may have been at that time, is very apparent, since we know that, after a comparatively short sojourn in the World of Spirits, people usually change greatly, and but little is left of the appearance and of some of the qualities of mind that they had while on this earth. If, therefore, our spirits should meet them, they would probably not recognize them, except through some special dispensation. What we really perceive in our dream is the quality which we remember as possessed by them. It is our memory and our association of ideas that call to mind our loved ones.

Swedenborg gives a list of men who while on this earth stood in his mind for certain qualities: Dr. Hesselius stood for medicine; Erland Broman for luxury, riches, pride; Anders Swab for pride, arrogance; Konig for infidelity;

Prof. Winbonn for Divine worship; his father represented the Word; and so on.

By way of example Swedenborg states that he dreamt that his father had fallen into water, and that he rescued him. He was subsequently told by angels that, while he was having this dream, spirits came to him, and discussed what he had written from the Word. Swedenborg's father, as he had been on earth, had represented to him the Word: or in other words, Swedenborg had associated his father with the Word. Thus the ideas about the Word received from the spirits were translated into their representatives as they existed in Swedenborg's mind: and it remained in his memory that he had seen his father.

Again, he dreamed of his father in a beautiful surplice before a congregation. He was told that this was induced in his mind because spirits had discussed the fact that he was beginning to read the Bible evenings.

In another instance he makes record as follows:

> There was a person of whom I had the idea that he was in natural truth. With the angels there was speech about natural truth; therefore that person was represented to me, and the things he said to me and did in my dreams followed in order representatively and correspondently from their discourse together; but still there was nothing which was quite the same.

He states that all objects of the sciences were represented to him under the form of women; and he relates dreams which he had based on this representation. Thus a distaste for a particular study, or the discontinuance of a certain study, was represented by an aversion to, or a separation from, some woman; just as an intense interest and delight in some spiritual and philosophical thing in a significative dream, was represented by love and affection and marriage to some woman.

He tells how it was shown to him that angels were conversing about his writings, questioning their truth; and it then appeared to Swedenborg in his sleep as if he were committing adultery. In this way, he says, was represented in his dreams what they conversed about.

Early in his spiritual experiences he tells of a dream one night in which he thought himself in church almost naked, with nothing on but a shirt, so that he did not venture to go out; and he states that this meant, perhaps, that his spirit was being instructed that he was not at that time as ready for his mission as he ought to be.

Swedenborg relates how he dreamed a common dream. When he awoke, he related to the angels everything from beginning to end. The angels said they coincided exactly with the things they had been speaking about.

He relates how it was granted him to induce dreams upon other spirits; and having done so, he would talk with the spirits after awaking, and would find that what he had intended to induce had been perceived by them. He says also that the regular inhabitants of the World of Spirits dream; and such is their life that while in dreams they suppose themselves to be awake.

The so-called fantastical dreams are differentiated from the significative dreams. They are also the result of spirit communications remembered after awaking, and they are induced by the good or evil spirits with us at all times.

We know that there can be no purification without temptation, and there can be no temptation without the agency of evil spirits, who excite into activity, and if possible into ultimate action, the evils of our nature. Temptation is, therefore, a result of a conflict between the good and the evil spirits who are always with us. As angels call forth our best qualities and support us by means of our spiritual principles, and evil spirits excite and assault us through our natural inclinations, temptation is a conflict between angels and demons for control over us. One kind of spirits may be strengthened by our habits and thoughts, and may for a time be given dominance over the other kind in our minds.

The difference between a moral and an immoral man is, that the former controls the inclinations and appetites that we all have, and the other indulges them. The inclinations and appetites, however controlled, are not de-

strewed; hence in sleep, with suspended volition, the natural inclinations and appetites may act without control and without compunction; and when in these states the inclinations and appetites are thus active, the spirits representing them register their control, and the result is sometimes presented to us in a dream. Swedenborg tells how certain evil spirits lay in ambush and pounced upon his spirit, resulting in a hideous dream; and he tells also how these evil spirits were punished for so doing. Thus, sometimes in dreams we will do, and find pleasure in doing, acts that, when awake, we would shudder even to think of doing.

Experience as well as Scripture teaches us, for example, that a hungry man dreams of eating, and a thirsty man of drinking; and a man with such inclinations and appetites, being in the power of the spirits represented by them, will dream of acts relating to those inclinations and appetites. A hungry man is more in the power of corresponding spirits than one who is not hungry.

In answer to a question whether it was worth while paying attention to dreams, Swedenborg said that the Lord at this day does not manifest Himself in dreams; yet if any one understands the Science of Correspondences, he may draw instruction from the dreams he may have, even as while waking he may discover his interior condition by comparing his inclinations with the Lord's Commandments. From dreams he may discern the qualities and states of the spirits who associate with him in his sleep, and who may be welcomed and delighted in by his own spirit. He may thus determine his own state by the similarity of states and of affections revealed to him by the dreams resulting from such associations. In other words, while a man who is well on his way toward being regenerated may have now and then an evil dream, he will probably not have many of them, unless they are given for the purpose of showing some evil he has yet to overcome.

This seems to be the only way in which dreams may be interpreted. Dreams follow, in a measure, our affections

and our thoughts. We may become sensible of the operations of the spirits around us through their being represented to us in dreams, just as we may perceive them in our thoughts during our waking periods. Dreams may be useful as generalities, but probably of no use whatever as pointing to specific things. At the present day we have no right to conclude from a certain dream, that anything fortunate or unfortunate, good or evil, is to happen to us. We have no right to assume that because we have a dream there is to be any specific result to us. Surely there is nothing to be afraid of, nothing to worry about, on account of our dreams; but if we have numerous dreams of an evil nature, we may assume that our spirits are more or less under the dominance of the evil spirits. We may make similar assumptions from similar thoughts.

Dreams are proof positive of a spiritual life. It must be remembered that dreams can be induced by evil spirits for their evil purposes. They can for their purposes assume pleasant aspects, and can mislead us by pleasant dreams, as well as terrify us by unpleasant ones. A dependence on dreams would be very dangerous either as elating us or as depressing us unduly. They are given to us because they are of use to us in our regeneration, just as our thoughts and ideas are, and for the same reason. They are all a part of the Divine plan and purpose of the Lord.

James E. Young.

SOME TESTIMONIES TO THE GREATNESS OF SWEDENBORG.

With Notes and Comments by the Rev. Lewis F. Hite.

In the last four issues of this Review have appeared successive instalments of testimonials concerning Swedenborg from contemporaries who were personally acquainted with him during the latter part of his life. By way of supplementing those records, it is proposed to present in this issue and the next the opinions of certain personages eminent in literary, philosophic, ministerial, and scientific fields from that day to this, taking them up in approximately chronological order, first a European group, and next time an American group. In this issue Swedenborg's contemporary, John Wesley (1703-1791), appropriately begins the list.

The story of "Wesley and Swedenborg" has yet to be written. That Wesley read Swedenborg's Works, at least some of them, and that he was impressed with Swedenborg's greatness, are both matters of record. That he was influenced in his religious views and teachings by Swedenborg's doctrines may be taken for granted; but the degree, kind, and particulars of this influence, all these are matters to be determined by careful investigation, and especially by a comparison of his earlier with his later preaching.

In judging of the impressions which Swedenborg made upon Wesley, and of the value of Wesley's opinions about Swedenborg, it is important to recall Wesley's theological traditions and environment; and to bear in mind also two circumstances which tended to obscure his vision and to arouse his opposition and his prejudices. First of all, Wesley seems to have been imposed upon by a story of Swedenborg's insanity, circulated, if not invented, by a sectarian antagonist. The full history of the story has

never been properly set forth, although it has figured very largely in hostile accounts and interpretations of Swedenborg's life and work. It is at least suspicious that the story was circulated ten years after Swedenborg's death by a personal enemy who, according to good authorities, was himself, for a time at least, insane. The story is substantially contradicted by the whole course of Swedenborg's life, and the uniform testimony as to his extraordinary good health up to the time of his death at the advanced age of eighty-four.

Another circumstance which aroused Wesley's opposition and prejudices was the withdrawal of some of his preachers to join the newly organized body of Swedenborg's followers. This however seems to have occurred late in Wesley's life.

The earliest reference Wesley makes to Swedenborg, so far discovered, is that in his "Journal," under the date of March 28, 1770; which however implies some previous knowledge and a favorable impression. Later, in Feb., 1772, there took place, according to some authorities, a brief correspondence between these "two great men of the century," a correspondence brought about by Wesley's desire to meet Swedenborg. Unfortunately we have no more definite information as to when and how Wesley obtained his first knowledge of Swedenborg and his writings. One clue however is furnished by the use which Wesley makes (see Works, N. Y., 1835, Vol. VII, p. 426) of Swedenborg's "Letter to the Rev. Thomas Hartley," showing that he had read this letter either in the form separately printed in 1769 or as incorporated in the preface to Mr. Hartley's translation of Swedenborg's book, "The Intercourse between the Soul and the Body," published in London, 1770. In 1771, Swedenborg himself presented Wesley with a copy of his recently published work, "True Christian Religion"; but prior to both of these opportunities, Wesley may have seen others of Swedenborg's books, viz.: "Arcana Cœlestia," published during the years 1749-56;

"Heaven and Hell," with several other smaller works. 1758, all in London. He speaks of reading *"De Nuptiis Cœlestibus"*; that is, presumably, "Conjugial Love," published in Amsterdam, 1768. There seems to be no record of his making the acquaintance of students of Swedenborg prior to 1770, although he knew the Rev. Thomas Hartley as the author of a book on the Mystic Writers, and perhaps more personally.

Wesley's biographers are deplorably at fault in not giving more attention to his interest in Swedenborg; but Wesley himself has left surprisingly little that is definite on this aspect of his history.

In undertaking to give a fair and just summary of Wesley's opinions about Swedenborg, it is necessary to discriminate between Wesley the man and Wesley the theologian. As a man and preacher, Wesley was much nearer to the essence and substance of Swedenborg's doctrines than he was to the body of theological tradition which he held to more or less vaguely, but still tenaciously in his controversial moods, and it was from this point of view that he rendered many mistaken yet almost passionate condemnatory judgments. Eliminating such expressions and giving careful attention to the impressions which Swedenborg made upon the man, we get a result which is from the modern religious point of view, highly creditable to Wesley's apprehension of the real essence of Christianity, as well as to his penetrating knowledge of man. In accordance with this purpose, the following quotations have been selected.

"I sat down to read and seriously consider some of the writings of Baron Swedenborg. I began with a huge prejudice in his favor, knowing him to be a pious man, one of a strong understanding, of much learning, and one who thoroughly believed himself." (Journal, March 28, 1770. See Works, New York, 1835, Vol. IV, p. 322.)

"I read a little more of that strange book, Baron Swedenborg's *'Theologia Cœlestis.'* It surely contains many

excellent things." (Journal, Dec. 8, 1771. *Ibid.*, p. 363.)

"In travelling this week, I looked over Baron Swedenborg's account of 'Heaven and Hell.' He was a man of piety, of a strong understanding, and most lively imagination." (Journal, April 19, 1779. *Ibid.*, p. 505.)

"I have abundant proof that Baron Swedenborg's fever, which he had thirty years before he died, much affected his understanding. . . . He has strong and beautiful thoughts, and may be read with profit by a serious and cautious reader." (Letter to Miss Ritchie, Feb. 12, 1779. See Works, New York, 1835, Vol. VII, p. 180.)

"I have read little more of them [Swedenborg's Writings] than what we have in English, except his inimitable piece, *De Nuptiis Cœlestibus,* 'Of the Marriages in Heaven.' To the reading of this, I acknowledge, I was invited by the newness of the subject; and I cannot doubt but the same circumstance (though they were not sensible of it) contributed much to the pleasure which those pious men, Mr. Cl[owe]s, Mr. Ha[rtley], and Mr. Cl. [Cookworthy?], have received from his writings. The same pleasure they naturally desired to impart to their countrymen, by translating, publishing, recommending, and propagating them with their might. They doubtless found additional pleasure from the huge admiration wherewith many received them. . . . Desiring to be thoroughly master of the subject, I procured the translation of the first volume of his last and largest theological work, entitled, 'True Christian Religion.' (The original the Baron himself presented me with, a little while before he died.) I took an extract thereof from the beginning to the end, that I might be able to form a more accurate judgment. And one may trace, through the whole, remains of a fine genius." (From "Thoughts on the Writings of Baron Swedenborg," *Arminian Magazine,* Vol. VI, August, 1783. See Works, New York, 1835, Vol. VII, p. 426-7.)

It appears from the above quotations that Wesley's mind was directed to the study of Swedenborg for a period of

more than thirteen years. Although there is a perceptible change in his attitude from less to greater theological opposition, he still retained to the end his impression of Swedenborg's greatness. His reference to Mr. Hartley and Mr. Clowes shows that he kept himself informed about the activities of Mr. Clowes, Robert Hindmarsh, and others, in organizing societies to propagate a knowledge of Swedenborg's doctrines; and as some of his preachers became interested in these efforts, he was naturally disturbed, and became more suspicious and critical, if not more openly antagonistic.

Whether characteristic of the man, or a natural consequence of an extraordinarily busy life, or a reflection upon the sources of his knowledge, Wesley was curiously inaccurate in his references, to say nothing of his criticisms of Swedenborg. To cite only one instance, he says four different times that Swedenborg had a fever which impaired his mind; and he gives four different dates, 1740, 1742, 1743, 1751. In the *Arminian Magazine* for Jan., 1781, he published "An Account of Baron Swedenborg" which opened as follows:

"The following authentic account of a very great man was given me by one of his own countrymen: . . .

"In the Baron's Writings there are many excellent things: but there are many likewise that are whimsical to the last degree. . . .

"Some time in the year 1743," etc. Then follows the so-called "Brockmer Story."

The fact is that in the year 1743 up to July 25, Swedenborg was in Stockholm attending regularly the sessions of the College of Mines, and the sessions of the House of Nobles, of which bodies he was a distinguished and important member. The rest of the year he spent in Holland, looking after the publication of his book, "*Regnum Animale.*" (See Tafel's Documents, Vol. I, p. 457, and Vol. III, p. 1089.) This mistake suggests the purpose for

which the whole story was invented; namely, to connect the crisis of Swedenborg's life with the alleged fever.

A careful study of Wesley's extracts from "True Christian Religion" and "Heaven and Hell" and his comments thereon, shows the influence of his theological opinions upon his judgment of Swedenborg's views. The study also shows that Swedenborg was nearer to the views of the present day than Wesley was. The fact that Wesley's personal and vital religion was influenced by his reading of Swedenborg is indisputably shown by the history of the Methodist Church, and by the number of prominent Methodist preachers who have read Swedenborg and acknowledged their indebtedness to him.

The next celebrity whose opinions concerning Swedenborg we shall give was also a contemporary, and one who (though never acknowledging that fact) was greatly indebted to Swedenborg's writings, as students of both authors are well aware. Moreover, it was to his interest in the verification of rumors as to Swedenborg's supernatural experiences that we owe the most important testimony concerning the authenticity of the three remarkable incidents known as "The Queen's Story," "The Lost Receipt," and "The Conflagration in Stockholm." This testimony is contained in the letter from IMMANUEL KANT (1724-1804) to Fraülein von Knoblock in 1763 (?). (See Borowsky's *Darstellung des Lebens und Charakters Immanuels Kant*, Königsberg, 1804, pp. 211-225. English translation in Tafel's Documents Concerning Swedenborg, Vol. II, p. 625; also in "Dreams of a Spirit Seer illustrated by Dreams of Metaphysics," by Immanuel Kant, London, Swan Sonnenschein & Co., 1900, pp. 155-9.)

Kant was one of the first of famous men to direct attention to Swedenborg's gift of seer-ship and to his doctrine of the spiritual world. His opinion of Swedenborg, however, is curiously complicated with the fear of being made ridiculous among the learned by the very fact of paying attention to the stories about him. Nevertheless, if ex-

pressions dictated by this fear are set aside, there is left a considerable body of exposition and comment to show that Kant was really not only very much puzzled by Swedenborg's other-world experiences, but was profoundly interested in his doctrine of the spiritual world as a unique contribution to metaphysics. But Kant did not, as did Coleridge, risk an unqualified opinion; and therefore to take him at his most favorable moments it is necessary to quote detached fragments. This we will now do.

"It is my misfortune, that the testimony upon which I have stumbled and which has such an extraordinary likeness to the philosophical creations of my own brain, seems hopelessly unsuited and silly; so that I should much sooner expect the reader to consider my reasons preposterous because of the connection with such support, than to hold them good on the ground of such confirmation. I say therefore without hesitation that, as concerns such offensive comparisons, I mean no joke; and I declare once and for all that either one must suppose more wisdom and truth in Swedenborg's writings than is apparent at the first glance, or that it is only so by chance when he coincides with my system. . . .

"Nevertheless, there is maintained in his works such a wonderful agreement with the finest results which reason can obtain on such subjects, that the reader will pardon me if I find here that rare play of imagination. . . ." (From *Traume eines Geisterschers* (1766) in *Immanuel Kants Werke*, Cassirer, Berlin, 1912, Bd. II, pp. 375-6. See also Dreams of a Spirit-Seer, etc., translated by Emmanuel F. Goerwitz, and edited with an introduction and notes by Frank Sewall, London and New York, 1900, pp. 100-1.)

This testimony is in a sense all the more valuable because it is so grudgingly and so reluctantly given. But the fact is, Kant's testimony to Swedenborg's greatness is to be found in the first part of the essay rather than in the second; for a close reading of the first part with

Swedenborg's "Arcana Cœlestia" in hand suggests, if it does not demonstrate, that Kant was merely reproducing the substance of Swedenborg's doctrine; in other words the *metaphysician* and the *spirit-seer* were one and the same, Swedenborg himself. A complete account of Kant's indebtedness to Swedenborg is yet to be rendered; but there is no doubt that he read Swedenborg with more than mere curiosity, and that the reading left indelible traces in his subsequent works. Moreover Kant was thoroughly puzzled by Swedenborg's case, as many others have been, notably the late Prof. William James, one of the most transparent of men, as well as one of the most courageous. There is also no doubt that Kant had great difficulty in reading Swedenborg, especially his exegesis and his spiritual psychology. This difficulty he expressed by calling what was said on these topics nonsense. Kant's morbid dread of ridicule prevented him from giving Swedenborg fair treatment, and consequently he strove persistently to square himself with his colleagues and with the public. This state of mind is well expressed in his letter to Moses Mendelssohn. He refers to the *Traumereien* as a "hastily prepared treatise" (letter, Feb. 7, 1766). Later (in a letter, April 8, 1766) he says:

"As a matter of fact it would be difficult for me to conceive of a method of so clothing my thoughts that I shall not subject myself to ridicule. It seemed to me the wisest course to take advantage of others, and first do the ridiculing myself; and in this I have been perfectly frank, since the attitude of my own mind is inconsistent, and, so far as these stories are concerned, I cannot help having a slight inclination for things of this kind, and indeed, as regards their reasonableness, I cannot help cherishing an opinion that there is some validity in these experiences in spite of all the absurdities involved in the stories about them, and the crazy and unintelligible ideas which deprive them of their real value." (See Dreams of a Spirit-seer, as above, p. 162.)

Here Kant struggles with the perplexities of his own mental state, as well as with his difficulties with Swedenborg.

Turning again to England, the testimony we shall next present is that of SAMUEL TAYLOR COLERIDGE (1772-1834).

Coleridge, a great poet, was also one of the greatest of all literary and philosophical critics. His opinions, therefore, come as near being authoritative as any human opinions could well be. He is one of the few men of pre-eminent intellectual endowment who have read Swedenborg with genuine interest, and at the same time with unusual freedom from prepossessions and prejudices. His opinions, then, are of extraordinary value and importance. It is not necessary, as a matter of course, to suggest that Coleridge was not in all respects a competent critic of Swedenborg. In the first place, he was not a thoroughly trained and highly educated scientist; and no critic of Swedenborg is entirely competent without this qualification. In the second place, it is doubtful if Coleridge's moral and spiritual cultivation and development were such as to enable him to enter with full sympathy and appreciation into Swedenborg's thought on those levels. Nevertheless, he did very much to enlighten the public mind, as well as to arouse public interest, in Swedenborg's teachings.

"I have often thought of writing a work to be entitled *Vindicia,* etc., . . . that is, 'Vindication of Great Men' unjustly branded; and at such times the names prominent to my mind's eye have been Giordano Bruno, Jacob Behmen, Benedict Spinoza, and Emanuel Swedenborg. Grant that the origin of the Swedenborgian theology is a problem, yet on whichever of the three possible hypotheses (possible I mean for gentlemen, scholars, and Christians) it may be solved,—namely, (1) Swedenborg's own assertion and constant belief in the hypothesis of a supernatural illumination, or (2) that the great and excellent man was led into this belief by becoming the subject of a very rare

but not (it is said) altogether unique conjunction of the somniative faculty (by which the products of the understanding, that is to say, words, conceptions and the like, are rendered instantaneously into the forms of sense) with the voluntary and other powers of the waking state, or (3) the modest suggestion that the first and second may not be so incompatible as they appear,—still it ought never to be forgotten that the merit and value of Swedenborg's system do only in a very secondary degree depend on any one of the three. For even though the first were adopted, the conviction and conversion of such a believer must, according to a fundamental principle of the New Church, have been wrought by an insight into the intrinsic truth and goodness of the doctrines, severally and collectively, and their entire consonance with the light of the written and the eternal Word, that is, with the Scriptures and with the sciential and the practical reason. Or say that the second hypothesis were preferred, and that by some hitherto unexplained affections of Swedenborg's brain and nervous system, he from the year 1743 thought and reasoned through the *medium* and instrumentality of a series of appropriate and symbolic visual and audital images, spontaneously rising before him, and these so clear and so distinct, as at length to overpower perhaps his first suspicions of their subjective nature, and to become objective for him, that is, in his own belief of their kind and origin, —still the thoughts, the reasonings, the grounds, the deductions, the facts illustrative, or in proof, and the conclusions, remain the same; and the reader might derive the same benefit from them as from the sublime and impressive truths conveyed in the 'Vision of Mirza' or the 'Tablet of Cebes.'

"So much even from a very partial acquaintance with the works of Swedenborg I can venture to assert: that as a moralist Swedenborg is above all praise; that as a naturalist, psychologist, and theologian, he has strong and

varied claims on the gratitude and admiration of the professional and philosophical student.—April, 1827."

(Notes on "Noble's Appeal," Literary Remains, The Complete Works of Samuel Taylor Coleridge, Harper and Brothers, New York, 1884, Vol. V, p. 526.)

"27 May, 1827.—I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought or in richness, dignity, and felicity of diction, or in the weightiness of the truths contained, to the nn. 208 to 214, inclusive.—(S.T.C.)"

"[N. 251 is] excellent. So, indeed, are all the preceding in the matter meant to be conveyed; but this paragraph is not alone conceived with the mind of a master, but it is *expressed* adequately and with scientific precision."

(From notes on the "Economy of the Animal Kingdom," as reprinted in *New Jerusalem Magazine*, Boston, Vol. XIV, Aug., 1841, pp. 471 and 473.)

"Note (b), p. 4-6, would of itself suffice to mark Swedenborg as a man of philosophic *genius*, radicative and evolvent. Much of what is most valuable in the philosophic works of Schelling, Schubert, and Eschermeyer, is to be found anticipated in this supposed *dementato*. Oh! thrice and four times happy we, if only it were given to the learned and the teachers of our day to be insane with the same madness, a heavenly madness indeed and flowing from a divine mind!—(S.T.C., Sept. 22, 1821. Highgate.)"

(From notes on Swedenborg's *De Cultu et Amore Dei*, as reprinted in *New Jerusalem Magazine*, Boston, Vol. XIV, Aug. 1841, p. 474. See also Notes Theological, Political, etc., by Coleridge, London, 1853, p. 110.)

"Of the too little time which my ill health and the exigences of the To-Day leave in my power, I have given the larger portion to the works of Swedenborg, particularly to the 'Universal Theol. of the New Church.' I find very few and even those but *doubtful* instances of tenets

in which I am conscious of any substantial difference of opinion with the enlightened author; but many, in which fully coinciding with his statements of the main Christian truths and his interpretation of the Scriptural Doctrine, I could nevertheless use and actually have been accustomed to use the words and terms, to which and to those who so express themselves he attaches and attributes notions very different, and which equally with himself I regard and should deprecate as more than erroneous—as pernicious errors. The probable explanation of this may be: that I, here imitating Leibniz, have been in the habit of considering what the meaning of the *words,* rightly and Scripturally defined, *might* be; while Swedenborg, more gifted and more accustomed to distinguish the spirits of men, attended principally to the meaning of the users, the sense in which such words were in fact understood and employed by the majority of those who had adopted them for their standard, as the motto for their sectarian *coat of arms,* the heraldic scroll of their peculiar guild. Thus, in Swedenborg's definition of the term 'faith,' I subscribe with my whole heart and spirit to his doctrine respecting Solafidianism. . . .

"So again with regard to the Tri-unity. As far as respects the *Christian* Dispensation, the first record of which is in my belief the first chapter of Genesis, I hold the same conviction as is so admirably unfolded and enforced in the 'Univ. Theol.' . . .

"Make my affectionately respectful remembrances to Mrs. Tulk, and with every kind and earnest wish for the welfare of all your household think me,

dear Sir,

most sincerely your obliged Friend

S. T. Coleridge"

(From letter of July 17, 1820, to C. A. Tulk, as published in the *New-Church Magazine,* London, Vol. XVI. March, 1897, pp. 108-9-10.)

"I have read this morning with high delight an ad-

mirable representation of what men in general think, and what ought to be thought, concerning the conscience, in the translation of Swedenborg's 'Universal Theology of the New Church.' II. pp. 361-370. 6 January, 1821."

(Note on True Christian Religion. See the Complete Works of Coleridge, Harper and Bros., New York, 1884. Vol. I, p. 459, Appendix B.)

The above quotations from Coleridge's various and numerous references to Swedenborg are fair evidence of his appreciation of Swedenborg's greatness. A fuller collection of such references and comments would show that Coleridge was not only an extraordinarily competent and independent critic, but that he had read Swedenborg assiduously, especially it would seem in the early twenties. In 1817 Coleridge made the acquaintance of Charles Augustus Tulk, "an eminent Swedenborgian," an acquaintance which led to much friendly intercourse and correspondence. During this period Mr. Tulk made Coleridge the recipient of a number of Swedenborg's works. These Coleridge not only read with keen interest and a high degree of appreciation, but as was his custom made copious notes upon the margins. These *Marginalia*, covering the period certainly from 1820 to 1827 and probably longer, constitute perhaps the most important body of critical comments upon Swedenborg in existence; and it is a serious, as well as curious, reflection upon the students and biographers of Coleridge that they have so persistently ignored this phase of his studies and influence. The same remark applies to the students and biographers of Swedenborg; in neglecting Coleridge's criticisms they have neglected one of the important means of correctly interpreting their illuminated teacher. When the subject of Coleridge and Swedenborg comes to be treated adequately, the *Marginalia* together with all other references will be incorporated in the text; and then will appear how deeply Coleridge was impressed with the truth and importance of Swedenborg's teachings. The "conspiracy of silence" which has pursued Sweden-

borg through literary and professional circles, would receive a severe and well merited rebuke. It is historically significant that Coleridge's interest in Swedenborg was so well known in the community that he opened one of his letters to Mr. Tulk with the words, "They say, Coleridge, that you are a Swedenborgian!" "Would to God," I replied fervently, "that *they* were *anything*" (see Coleridge's Letters, edited by E. H. Coleridge, 1895, Vol. II, p. 712). If we could trust the genuineness of the *Marginialia* in all instances, we could quote Coleridge as saying: "There is more true theology in Swedenborg than in all other writers put together" (see *New-Church Review,* Vol. XVI, Oct., 1909, p. 622); also, "Nothing can be finer than the theology, morals, and metaphysics of Swedenborg" (see the same, Vol. XVII, Jan., 1910, v. 144).

It is weighty testimony for the intelligent public that Coleridge, in addition to his general expressions of admiration and approval, has declared his agreement with Swedenborg in some of his most characteristic and fundamental doctrines: namely, "his statements of the main Christian truths," and the nature of the "Christian dispensation"; the "definition of the term 'faith'"; "the Triunity"; "his interpretation of Scriptural doctrine" (see above Letter to Mr. Tulk); the nature of "conscience" (see note on True Christian Religion above); and finally the Second Coming (see Notes on Luther's Table Talk, Lit. Rem. Complete Works, Harper and Bros., 1884, p. 277). On the last point he speaks as follows:

"On the nature of the Lord's future epiphany or phenomenal person I am not ashamed to acknowledge, that my views approach very nearly to those of Emanuel Swedenborg."

Another Englishman whose testimony is significant is Frederick William Robertson (1816-1853). Robertson was one of the great preachers of the Episcopal Church. His impressions and opinions, therefore, have value both as being more or less typical of the attitude of the Epis-

copal Church, and as an instance of how a man of rare spiritual gifts has responded to the appeal of some of Swedenborg's distinctive teachings. The passages from which the following quotations are made are interesting and instructive in several respects, but the main point is that Swedenborg's greatness is recognized, and two of his characteristic doctrines are stamped with his unqualified approval.

From a letter written about 1850:

"Mr. Crabb Robinson has lent me a 'Life of Swedenborg,' which seems to have impressed him greatly. . . . Swedenborg was a man of great genius. . . . He was very abstemious, singularly pure in life in every way. . . . In some quotations there are evidently flashes of very intuitive genius. . . . One grand truth he seems to have grasped,—the fact of Divine Humanity as the only possible object of man's worship. He had besides identified Jesus Christ with this object. I have long felt the former of these positions, and I am more and more satisfied of the truth of the latter. Only a human God, and none other, must be adored by man. The important thing in the worship is, that it be a Divine, and not a sensual or even a rational humanity.

"I extract a passage, which also agrees with my creed, though I do not know that I ever borrowed mine except from my own reflection:

> Sex is a permanent fact in human nature. Men are men, and women, women, in the highest heaven as here on earth. The difference of sexes is therefore brighter and more exquisite in proportion as the person is high and the sphere is pure. The distinction not only reaches to the individual, but it is atomically minute besides. Every thought, affection, and sense of a male is male; and of a female, feminine. The smallest drop of intellect or will is inconvertible between the sexes. The sexual distinction is founded upon two radical attributes of God,—his divine love and his divine wisdom, whereof the former is feminine and the latter is masculine. The union of these in Him is the divine marriage, and the creation proceeds distinctly from them, and images or aspires to a marriage in every part. Therefore, there are marriages in heaven, and heaven itself is a marriage.

(From a letter written about 1850. See Life and Letters of Frederick W. Robertson, edited by Stopford A. Brooke, Boston, Tichnor and Fields, 1865, Vol I, p. 284-5.)

Let us turn now to certain scientists of Swedenborg's own nationality.

Anders Retzius (1796-1860) was one of the first of eminent Swedish scientists to recognize and proclaim Swedenborg's merit. He preceded his son Magnus Gustaf as professor of anatomy in the Caroline Institute, and won high distinction both as anatomist and as anthropologist. His interest in Swedenborg is all the more remarkable in view of professional occupation, habits, and prepossessions, which usually prevent really great men from turning aside out of the beaten path to consider the work of a man who, as Coleridge said, was "unjustly branded"; it took moral courage as well as single-minded devotion to history and science. The following quotation is from his address before the Royal Swedish Academy of Sciences in 1854. It is taken from the Preface, by Gustaf Retzius, to the complete edition of Swedenborg's scientific works under the auspices of the Royal Swedish Academy of Sciences, as projected some twenty years ago, and brought to a standstill by the World War after the publication of but three of the proposed volumes:

"Swedenborg had first distinguished himself as a mathematician, physicist, chemist, mineralogist and geologist. Besides being in possession of an immeasurable learning in all the sciences, he wished to employ this information to seek for knowledge concerning the human soul, and still further concerning the highest regions of human thought. It was with this end in view that he elaborated his *'Regnum Animale'* and his *'Oeconomia Regni Animalis,'* Londini, 1740, quarto. . . . Haller indeed speaks in praise of the *'Oeconomia Regni Animalis'* in his *'Bibliotheca Anatomica';* but the rest of Swedenborg's physiolog-

ical writings have neither been read nor understood until most recent times. His '*Regnum Animale*' has now again come forward as a book of wonders. Ideas belonging to the most recent times are found there—a compass, induction, and tendency, which can only be compared to that of Aristotle. One may suppose that a decennium or two will still be required for rightly valuing the merits of this work."

Magnus Gustaf Retzius (1842- ?), of the Caroline Institute, anatomist and histologist of international distinction, has taken the lead, as chairman of the committee appointed by the Royal Swedish Academy of Sciences, in the recent extraordinary awakening of interest in Swedenborg's scientific studies, and in the work of preparing the complete edition of his scientific writings above referred to. The story of this awakening is one of the most remarkable chapters in the history of science; but for present purposes it suffices to reproduce the outline given by Professor Retzius himself in the first published volume of the series. Something, however, should be said in a general way about the eminent scientists who have taken part in this movement.

To begin with, the ground was prepared by the three indefatigable laborers: Dr. J. J. G. Wilkinson of the Royal College of Surgeons, London, and translator of Swedenborg's "Animal Kingdom"; Dr. J. F. I. Tafel, Librarian of the University of Tuebingen, editor and expositor of Swedenborg's writings; and Dr. R. L. Tafel, producer of two monumental works, "Documents Concerning Swedenborg" (3 vols.), and Swedenborg's work on "The Brain," edited, translated, and annotated. In the meantime, eminent scientists representing various fields brought Swedenborg's claims before influential scientific bodies. Professor Anders Retzius, anatomist and anthropologist, in his retiring address as president of the Royal Swedish Academy of Sciences, 1845, directed attention to the extraordinary breadth and originality of Swedenborg's studies in anatomy

and physiology. In 1883, Professor Christian Lovén, in an address before the Academy of Sciences at Stockholm, described Tafel's edition of Swedenborg's work on the "Brain." Later, 1889, Gustaf Eneström made a contribution to the Proceedings of the Academy of Sciences on "Swedenborg as a Mathematician." The geologist A. G. Nathorst in his "Geology of Sweden" called attention to the remarkable work Swedenborg had done in that field. The meteorologist Nils Ekholm in 1900 referred to Swedenborg's "Principia" in terms of high appreciation. Svante Arrhenius in his great text-book on cosmology and physics gives Swedenborg his due place in the history of cosmology. But more immediately effective was the address of Dr. Max Neuburger on "Swedenborg's Relations to Brain-physiology" at the meeting of *"Naturforscher und Aerzte"* held in Hamburg, 1901. This was the first direct step of the movement which culminated in a decision to bring out a complete edition of Swedenborg's scientific works under the auspices and supervision of the Royal Swedish Academy of Sciences. But let Professor Gustaf Retzius tell the story, and express his opinions:

"In December, 1902, the Royal Swedish Academy of Sciences appointed a special committee to determine which of the manuscripts of Swedenborg preserved in the Academy's Library ought to be printed. This action of the Academy was taken by reason of the following circumstances.

"Many of Swedenborg's scientific writings were published during his lifetime; some of them have attracted no inconsiderable attention in the learned world, not only on account of the great learning in various departments of science to which they bear witness, but also in connection with the independent observations, discoveries, thoughts and theories which they contain. . . . Besides there are in the manuscripts which Swedenborg left behind him certain volumes which have never been published and but seldom examined by specialists. In recent times there have

also been found in the works of Swedenborg already published various statements and expressions which indicate that he was far ahead of his times in important questions; and it has therefore been thought possible that a number of such significant expressions, statements and discoveries might be found in the unprinted manuscripts.

"Already the prominent investigators of Swedenborg, J. J. G. Wilkinson, J. F. Immanuel Tafel, and Rudolph L. Tafel, have by their careful studies of these manuscripts found various remarkable statements and views to which they have drawn attention. This is especially true of a number of Swedenborg's expressions concerning the anatomy and physiology of the brain. Anders Retzius, who as an anatomist and physiologist cherished a great admiration for Swedenborg's learning and genius, in his address on the 'Origin and Development of Anatomy in the Scandinavian North,' delivered in 1845 on the occasion of his leaving the presidency of the Royal Swedish Academy of Sciences, spoke . . . words which show that he even then highly valued the great investigator's accomplishments in the fields of anatomy and physiology. . . . After Rudolph L. Tafel had in 1882 shown that Swedenborg was far ahead of his times in his knowledge of the structure and functions of the brain, that in fact he had an astonishing knowledge concerning the motor centers of the brain, the Swedish anatomist and physiologist Christian Lovén . . . made an address on this subject in the Royal Swedish Academy of Sciences at Stockholm, which aroused interest, although unfortunately it was not printed.

"It cannot be said therefore that the statements and expressions of Swedenborg have received no notice in his fatherland. But the first honors in this connection are due to the foreign special investigators . . . Wilkinson, Immanuel Tafel, and Rudolph Tafel. . . . The Tafels, however, died before this work was completed, and the matter seemed again to be passing into oblivion.

"Then there arose from an entirely different quarter an

investigator who revived the question anew. The Docent, now Professor, at the University of Vienna, Dr. Max Neuburger, who has devoted comprehensive studies to the history of the medical sciences and who together with Professor J. Pagel has published the great *'Handbuch der Geschichte der Medicin,'* laid before the meeting of *'Naturforscher und Aerzte'* held in Hamburg in 1901 his address on *'Swedenborgs Beziehungen zur Gehirn-physiologie.'* Dr. Neuburger there strongly emphasized, as Dr. R. L. Tafel had done in 1882, Swedenborg's wonderful discoveries and intuitions concerning the functions of the brain, especially its motion, the localization of the motor centers, as well as in general concerning the seat of the psychical phenomena.

"Soon after this Dr. Neuburger approached the legation of our country at Vienna with a communication in which he expressed his regrets *'das eine in Stockholm liegende, umfangreiche Handschrift ueber das Gehirn noch nicht veroeffentlicht worden ist.'* On this basis there came from the legation to the Minister of Foreign Affairs a report, dated March 13, 1902, in regard to Docent Neuburger's communication, which report was some time later communicated to me from the Royal Department for Foreign Affairs. . . . In December, 1902, at the ordinary meeting of the Royal Academy of Sciences (Dec. 11th), I proposed that the Academy appoint a committee of five members, namely, the Physiologist Prof. Christian Lovén, the Paleontologist and Geologist Prof. A. G. Nathorst, the Professor of Medicine and Investigator of the Brain S. E. Henschen, the Physicist Prof. Sv. Arrhenius, and myself, which committee, with the kind support of Mr. Stroh, should be charged to examine all the manuscripts of Swedenborg and present a report thereon to the Academy, stating whether and to what extent they ought to be published. The Academy accepted this proposal.

"In April, 1903, this committee, of which I have been the chairman, moved that the Academy begin printing a

selected number of not only the unprinted writings of Swedenborg, but also of such as Swedenborg himself had published and which are now out of print, of physical, chemical, and geological-paleontological contents, to be followed by a selected number of the anatomical writings.

"The Academy expressed its approval of this motion. . . . I offered . . . to meet the expenses for the publication of the first volume, . . . which offer was accepted by the Academy. . . . It, however, soon appeared that a division of these writings had to be made into at least three volumes, namely, one for the geological-paleontological, another for the cosmological, and a third for the chemico-physical writings. . . .

"This first volume contains . . . geological and paleontological subjects. . . . Professor Nathorst has kindly written an Introduction for this volume in which he has given an excellent and clearly presented review of Swedenborg's activity and merits in the fields of geology and paleontology. . . ."

"Stockholm, September, 1907.

Gustaf Retzius."

(From Emanuel Swedenborg: Opera quaedam aut Inedita aut Obsoleta de Rebus Naturalibus. Nunc Edita sub Auspiciis Regiae Academiae Scentiarum Suecicae. Vol. I. Geologica et Epistolae. Prefatus est Gustaf Retzius. Introductionem adjunxit Alfred G. Nathorst. Edidit Alfred H. Stroh. Holmiae; ex Officina Aftonbladet, 1907. Pp. V-X.)

On the occasion in 1908, when the casket containing Swedenborg's remains was received and deposited in the Cathedral at Upsala, Archbishop Ekeman, as representative of the Swedish Church, delivered from the Cathedral Pulpit a brief address. The occasion was perhaps the most extraordinary instance in history of deferred recognition. The ceremonies involved the formal participation of two national governments, Great Britain and Sweden. With due formality, Swedenborg's remains were

taken from the Swedish Lutheran Church in London, where they had rested for one hundred and thirty-six years, and placed aboard the Swedish warship "Fylgia," to be borne to Carlskrona, where they were received with national honors, and thence transported to Upsala. As expressive of the occasion, the Archbishop made the following remarks:

"The Cathedral of Upsala has opened its doors to receive the remains of Emanuel Swedenborg. They have been accompanied to this place by a procession of honor; and a guard of honor has surrounded them as they passed through the city. The great number of persons in the procession and in its neighborhood testifies that the memory of Swedenborg is held in high honor. It is a joy for the whole fatherland that its widely renowned son, now at last finds for his mortal remains a resting place in the fatherland, and in such a place that it is evident how highly his memory is honored. May his remains now rest here in peace for an immeasurably long time! May they, resting in this temple, keep alive his memory in coming ages! May the memory of Emanuel Swedenborg cause generation after generation to thankfully remember the great gifts which God has granted Swedish men—noble and God-fearing minds and habits, sharp-sighted and successful investigations, the victory of love of the fatherland and of genius when the fatherland was in grave difficulties, together with deep thought and an insight into the interrelations of being. All this radiates from Swedenborg's person and life in history, and has been of great service to the world. May the memory of Emanuel Swedenborg inspire a faithful use of granted gifts for a righteous, unostentatious life and activity, and for the seeking after an uplifting, cleansing, and strengthening connection with the world of God and of eternity!" (See *New-Church Magazine,* London, July, 1908, pp. 320-321.)

AN OUTLINE OF CHRISTIANITY*

A Review by Benjamin A. Whittemore.

"AN Outline of Christianity" as published in five volumes by Dodd, Mead and Company of New York, was not the work of one man, as in the case of H. G. Wells's "Outline of History"; but one man, having conceived the idea, gathered about himself, first, a Board of Editorial Management (eight persons), and then five Directing Editors (one for each volume contemplated), and then an Executive Editorial Board (ten members), and then an Editorial Council (twenty-three members) and an Advisory Council (ten members), and finally a National Council (fifty-two members); and when all this machinery had been gotten together and the work had been planned in detail, then the writing of the chapters on the various subjects that had been decided upon for the five volumes, was entrusted to a body of ninety-four (?) authors, "all of them authorities in their own respective fields," "every writer . . . selected for mastery of his subject, and without regard to the particular form of the Christian faith he might profess" (p. x). Any work so conceived and so carried out must be one of very great interest to a person desirous of information as to current thought on the subjects treated. As contrasted with an ordinary textbook on the history of Christianity, this work claims to be unique in the attempt "to announce the truth as to Christianity's share in the upbuilding of our civilization" (p. ix). In fact, in view especially of the volumes now before us, the sub-title of the series, "The Story of Our Civilization," is far more applicable than the main

*An Outline of Christianity: The Story of Our Civilization. New York: Dodd, Mead & Co. 1926. 5 vols., quarto, illus, $25.

title itself. Our criticism, however, is from the standpoint of the main title, rather than from that of the sub-title.

The general subjects decided upon for the five volumes were as follows: I. The Birth of Christianity (the first one hundred years); II. The Builders of the Church (up to about the year 1500); III. The Rise of the Modern Churches (the last four centuries); IV. Christianity and Modern Thought (the present time); and V. Christianity Today and Tomorrow (problems now before Christian civilization, with a glance into the future). Vol. III of this series was favorably noticed in the issue of this REVIEW for July, 1926; the present review is concerned with the final two volumes, and primarily with the fourth, which is the most important of all.

The Directing Editor of the fourth volume was the Rev. Francis J. McConnell, Ph.D., D.D., LL.D., Bishop of the Methodist Episcopal Church, Pittsburgh, Pa. After an Introduction on RELIGION AND SCIENCE by Wm. Ralph Inge, Dean of St. Paul's Cathedral, London, the volume is divided into six "books," with general subjects and special topics and authors as follows: I. CHRISTIANITY AND SCIENCE: Foundations of Modern Science, by James Henry Snowden; Religion and Science in Conflict, by same; The New Harmony between Science and Faith, by same; Coordination in the Physical and Spiritual Worlds, by Michael I. Pupin; Theories of Evolution, by Wm. North Rice; The Evolution of Man, by same; Evolution and the Bible, by same; Psychology and the Scientific Study of Religion, by Geo. Albert Coe; Christian Faith in the Light of Psychology, by same. II. CHRISTIANITY AND PHILOSOPHY: Modern Philosophy,—Origin of Its Method, by Harris Franklin Rall; Service of Four Famous Thinkers to the Christian Faith, by same; Eighteenth Century Scepticism, by Edward C. Moore; Philosophical Theories and Belief in a Supreme Being, by Francis J. McConnell; Contemporary Thought and a Personal God, by same; The New Ethics, by same. III. CHRISTIANITY AND SOCIOLOGY: The

Christian Call to a Social Programme, by Niles Carpenter; Social Justice,—Its Challenge to Christianity, by same; The Awakening of the Churches to Industrial Reform, by same; Ideals of Government, by Howard W. Odum; Our Educational System, by Wm. Adams Brown; Education as a Christian Problem, by same. IV. CHRISTIANITY AND THE ARTS: Christian Allegory, by John Erskine; The Knight and the Saint, by same; Christian Art in Its Full Flower, by same; Music and Religious Inspiration, by Peter Christian Lutkin. V. CHRISTIANITY AND CRITICISM: The Uncovering of the Buried Past, by Geo. A. Reissner; Our Growing Knowledge of Egyptian and Babylonian Civilization, by same; Light Thrown by the Archaeologists on Palestine, by Warren Joseph Moulton; The Old Testament,—Scholarship and Tradition, by Albert C. Knudson; Higher Criticism of the Old Testament, by same; Religious Value of the Old Testament, by same; Divine Inspiration and the New Testament, by Henry J. Cadbury; Questions of Authorship in the New Testament, by same; Results of New Testament Research, by same; The Manuscripts of the New Testament, by E. J. Goodspeed; The Language of the Original New Testament, by same; Papyrus Discoveries, by same; Recovery of an Ancient Christian Literature, by same. VI. CHRISTIANITY AND FAITH: The New Tolerance towards Other Faiths, by Edmund D. Soper; The Finality of the Christian Religion, by same; Mystical Experience of God, by Rufus M. Jones.

Volume V, on "Christianity Today and Tomorrow," is a similarly composite work, the seven main divisions being devoted to The Individual, The Community, The Nations, The Races, Christendom as Seen by Other Faiths, Christianity and the Churches, and Christianity and Civilization. As parts of an Outline of Christianity, these headings and the topics under them do not seem of such general interest as those of the last preceding volume; and though the various articles may be of the same relative

worth as those in Vol. IV, the authors are not so generally well known.

These volumes contain information and views with which every well-informed person should be familiar. The articles are written in a readily understandable way, and no reasonably intelligent person need feel dismay in approaching any of them; in short, they should be a source of unfailing interest to any reader with alert mind. But, when we turn to the fourth volume now before us, it should be noted that the spirit of rationalism pervades the book; and to one whose religious views are unsettled, it would not tend to relieve his condition. We are minded that Jesus Christ warned his disciples to beware the leaven of the Pharisees and the Sadducees; and we have no doubt that He would warn us today against giving credence to the views of many of the authors here presented to us. The spirit of the volume as a whole is decidedly modernistic, and a considerable number of the writers are unquestionably Unitarian, or of that general type of mind.

When a man has reached in some important institution of learning a position implying high attainments in scholarship, we are altogether too ready to think of him as an authority whose opinions are worthy of tentative acceptance by educated men in general; but in the field of religion at the present day there are many men in important positions whose influence is destructive of values that are most precious. In view of what Jesus Christ said concerning the relative proportion of the saved in his day, and of what Swedenborg said to the same effect less than two centuries ago, it is a safe assumption that many such leaders of thought, however brilliant in intellectual attainments and in style, are spiritually unregenerate and therefore cannot exert an altogether wholesome spiritual influence. In this age, characterized by the agencies of religious vastation, New-Churchmen especially should view with critical eye those who stand forth as leaders of thought. We are altogether too ready to esteem those whom the world es-

teems, and to allow ourselves to be favorably influenced by the drift of thought as expressed by such leaders. If such is our attitude of mind, we cannot be spiritually benefitted by reading such material as is here presented to us.

But if we wish to understand the aggressive thought-world by which the True Christianity finds itself surrounded, and increasingly so, here is something to the purpose; here we gain some knowledge of the adverse conditions we are facing and must face. For instance, the section devoted to Christianity and Science shows clearly that the modernist mind has no use for revelation or for belief in miracles; the parts devoted to psychology and philosophy furnish evidence that these branches of human cogitation are today practically anti-Christian in general effect; the division dealing with Christianity and Criticism (the most important in the book) gives in concise form the results of rationalistic scholarship in the field of the literary foundations of the Christian religion, and shows that the idea of inspiration in the old sense has practically vanished.* It is gratifying to find the concluding section,

*The following sample sentences are from the book:

The fact of the process [of evolution] is now regarded as established beyond question. The theory of evolution stands as another triumph of the methods of deduction and induction. (P. 27.)

Science, with its pitiless white light of unbiased critical investigation and calm reasoning free from personal interest and passion, has developed a spirit of truth-seeking that has come to be known as the scientific spirit. This spirit has invaded all fields of life and is now recognized as the only legitimate attitude towards truth. . . . Theology must accept the scientific standard of searching for truth—and in fact is doing so. The old theological method is fast vanishing; indeed it is altogether gone from the higher plane of religious thought. (P. 45.)

Poets and mystics who have regarded religion as founded in a special kind of apprehension called intuitive, receive relatively little confirmation from psychologists. (P. 109.)

A small minority of reputable psychologists are hospitable to the notion that mental process brings us in sight of a spiritual "beyond". (P. 115.)

Spirit communication may be regarded as a field for theological

on Christianity and Faith, emphasizing that after all Christianity is really superior to any other religion in the world today. Finally, we regret that the last chapter, on the Mystical Experience of God, by Rufus M. Jones, is disappointing, and shows the need of a knowledge of Swedenborg's psychology and teachings about the spiritual world for any adequate handling of the subject involved. In short, in spite of the presence of many chapters that are unexceptionable, anyone at all well grounded in the teachings of the New Church cannot but recognize what misleading and mischievous views are here presented in the name of Christianity throughout this volume. From the standpoint of Jesus Christ it is no more Christian than our civilization is, if as much so.

If a New-Churchman looks here for evidence of general progress towards New-Church positions on the part of the world around us, he will find practically none, except as the papers furnish testimony concerning general

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speculation rather than for religious affirmation. (P. 117.)

It does not appear, then, that any psychological mark has been discovered whereby a real expert in spiritual things can be singled out. Spiritual expertness, it seems, must be looked for in the critically discriminated quality of what is offered, and in its coherence with experiences accessible to the non-expert. (P. 119.)

What criticism sets before us is not a collection of divinely dictated books, but a developing literature organically related to the life of the people. (P. 357.)

Prophecy thus preceded the Law. This discovery is the greatest single contribution made by modern criticism to the understanding of the Old Testament. But it clearly contravenes the surface indications of Scripture, and involves a surrender of the historicity of a large part of the Pentateuch. (P. 360.)

The allegorical use of Scripture had long been established in the Church. . . . It has long outlasted its usefulness in modern times. (P. 372.)

Even the more conservative view of inspiration now concedes that it is the spirit rather than the letter of Scripture that is inspired—the persons and events rather than the records. (P. 375.)

vastation; but the evidence of the general drift towards Unitarianism and naturalism is abundant. If the world were moving New-Churchward, one would expect to find at least some mention of Swedenborg; but to us that "servant of the Lord" is very conspicuous by his absence, most of the authors (we can affirm with assurance) knowing practically nothing about him, and being unwitting and inevitable parts of what has been called "the conspiracy of silence" against him. The spirit of our times as represented in this work has no use for Swedenborg.

Turning now briefly to the concluding volume of the series, we note that it is mainly devoted to the humanitarian aspects of Christianity. It reminds us of a tendency that has manifested itself of recent years in the daily press, where a page devoted to church notices and religious items will be balanced by an opposite page on social service lines. This is a result of the modern stressing of the second and more comprehensible of the two great commandments. The question of the salvation of souls for the heavenly life hereafter is not directly considered at all, even in the chapter devoted to the Nature and Function of the Church; the point of view throughout the book has constantly under consideration the mass of mankind as interrelated in innumerable ways on this earth, and the hoped-for ultimate realization of the Kingdom of Heaven on earth. The ideals in the background are rather those of the rationalistic watchwords of the French Revolution than anything with more spiritual content. So far as God is considered, it is as the Father of all humanity; and rather than as Savior of mankind, Jesus Christ is viewed as exemplifying the ideal life and enunciating the principles underlying it. The final chapter, on Christianity as a Way of Life, informs us that "Jesus . . . never spoke a word on which could be founded a psychologist's construction of a divine personality"; and the next to the last, on Christianity as a Philosophy of Civilization, is by a Unitarian. These two chapters constitute the closing section of the entire

five volumes, and attempt to handle the general subject of CHRISTIANITY AND CIVILIZATION.

Speaking of the authors of the articles in these volumes, we may note that, except by consulting the Tables of Contents at the beginning of the volumes, one has no means of knowing who wrote this or that part of this very composite set, as article follows article with no indication of authorship. We may also remark, in view of the scholarly claims made for the entire five volumes, that transatlantic authorities are in the decided minority, American scholars bulking large and preponderating detrimentally. We are told that the production of these volumes took three years. We are quite sure that the motive force behind them was commercialism; and we are suspicious that the originator of the idea is a Unitarian, actually if not by affiliation.

Finally we may remark that there is great need of a work of this sort from a New-Church standpoint, and by one or more persons who can view the entire period of Christian history from a knowledge of the teachings of Swedenborg. Such a work would be of inestimable value to all men of earnest religious faith and to New-Churchmen in general, and especially to our ministers and to those preparing for our ministry. For such a work the Church will probably have to wait many years; but doubtless it will come in time.

B. A. WHITTEMORE.

EDITORIAL DEPARTMENT

OUR DOCTRINES AND OUR UNDERSTANDING OF THEM.

It is much the vogue at the present time to disparage doctrines and to contrast them with life. This is in part, if not primarily, a re-actionary movement against certain features of tradition. In any case, the habit and the tendency seem to be having disastrous consequences, in unsettling convictions and leaving men in the complexities of modern life without definite aim and light.

For the lack of definite principles formulated in definite terms, steadiness and solidity, seriousness and elevation, of life and of literature seem to be giving way to recklessness and self-assertion, lawlessness and vulgarity. The older people are setting the example, and the young people are infected. The press—newspapers, periodicals, and books—is devoted to an enormous extent in exploiting crime and indecency. Public taste is reflected in the moving pictures and in the theater, so that a person of sensitive moral and spiritual feelings cannot go to public places of amusement without being shocked. The level of public taste and public morals is so low that the constituted authorities have to single out and ban certain intolerably indecent books and plays; nevertheless mercenary newspapers and publishers have risen in arms against the judgment, and, what is worse, the so-called decent elements of the community have joined in the outcry against "the violation of free expression." Standards of taste and morals are ignored, denied, and defied.

It may be that the criminal, the vicious, and the indecent phases of life are magnified by being unduly exposed to public view, and that the literature that panders to these phases may be taken too seriously. But the facts are obvious. We may

no doubt find highmindedness and principle, if we look in the right quarters; but the actual life of the world is full of distractions, incitements, and depravity. People—public tastes and public morals—are moulded by the press and by the places of amusement, rather than by the schools. There are indeed voices crying in the wilderness; there are earnest and intelligent parents devoted to the education and welfare of their children; there are prophets and priests who are proclaiming the law of the Lord. But the flood of obscene newspapers, periodicals, books, pictures, and plays goes on. The mass of the people seem to be immersed and submerged in the struggle for existence and for pleasure; the level of the existence and the quality of the pleasure seem to be little heeded.

These people are the fathers and mothers of the children of our day. Their homes are disrupted by the demands of business or the demands of self-indulgence. At a tender age, the children are turned over to the schools; in the home and at school, they are infected by the tainted social and moral atmosphere which they breathe. Then as young people, they pass out of the schools and enter upon the business of life. Without proper religious instruction, without definite moral precepts, with a spirit of re-action against custom and tradition, and a spirit of self-sufficiency and self-assertion, they enter without guide-posts upon life in the world. They seek satisfaction and find none. They seek companionship and form youth movements. They want to be on the move, and they think they are in motion, but they know not whither. They want to create something new, and they paint the future with glowing colors; but the colors float in moonshine. They have yielded to the spirit of re-actionism against definite statements of belief, whether religious or moral. They wish to live and act in creative freedom, with nothing in particular to create. They will have done with changing categories, and will make their goal abiding experiences. They turn their backs on the past, and despise the wisdom of the elders. They must experience for themselves, and find out what is good. Life is free expression, and the future is in the making.

The youth of today will be the leaders of tomorrow. To win and deserve leadership they must have well defined and steady purpose. Clear thinking and definite statement are the pre-requisites for guiding the course of true progress. Knowledge of the past is the best assurance for safe prediction of the future. In any case, knowledge is interpretation of experience. Professor Royce once said, "The world is interpretation"; which means that experience is interpretation. In other words, experience takes the form of knowledge, so that the contrast between knowledge and experience is forced and unnatural. To use Swedenborg's formula for the *distinct one*, experience is the experience of knowledge, and knowledge is the knowledge of experience. The same relation holds between doctrine and life. Doctrine is the light in which we live, and life is lived according to doctrine. Doctrine is knowledge formulated in definite statement; it is meant to be a concise description of experience, and as such it is indispensable for clear and consecutive thinking, as well as for properly directed living. The present habit of anathematizing doctrine seems to have subconscious reference to the Catholic dogmas of the "dark ages," or to be a more direct re-action against the Protestant dogmas of the Reformation. It is a habit generated by partizan animus. Doctrines, of course, may be true or false. There have been, and there are now, sad to say, false religious and ethical doctrines; the pathway of science is strewn with false scientific doctrines, which were once "fully established." Doctrines once formulated may be both true and of vital importance, but in being handed down from man to man, or from generation to generation, may lose their primitive significance and become little more than empty symbols. This is true of doctrines in the fields of science and philosophy as well as of ethics and religion. This, however, is due to the weakness and narrowness of men, not to the nature of doctrines as such. The simple and obvious fact is that doctrines are inevitable; they are more or less precise statements of the results of our thinking, and expressions of our judgments and convictions. People are apt to become

dogmatic when they are in dead earnest; that is, they make positive and definite assertions which they mean to be accepted as true and important. It is, therefore, merely the expression of ignorance to rail at doctrines without specifying the doctrines you have in mind.

Human knowledge is grouped and summarized for convenience and as a result of historical development into numerous bodies of doctrine. We have bodies of philosophical, scientific, and religious doctrines. These overlap in various ways, but they represent in the main special interests. Such bodies of doctrine constitute the proper bases of thinking and of living in the various fields of human activity. It is not the question of life or doctrine, still less of life as opposed to doctrine; for without doctrine, without principles stated in the form of doctrine, and accepted as generally true, life is given over to blind impulse and to riotous imagination. Our habits and customs grow out of experience, repeated, tested, generalized, and made rules of life. Doctrines may be generally accepted statements, descriptive of well ordered life, or they may be individual opinions asserted as true. In any case they are meant to be descriptions of experience, actual, desirable, or possible, and to give proper direction to life. Whether as practical precepts, ideals of conduct and attainment, or formulations of abstract conceptions, doctrines give form and direction to our emotions, feelings, and sentiments. We live in doctrine, for doctrine, and by doctrine.

Among the great bodies of doctrine which have appeared in history, what we know as the doctrines of the New Church, the doctrines contained in the writings of Swedenborg, are unique; unique in comprehensiveness, in detail, and in importance. According to Swedenborg's own testimony, these doctrines were given him in special enlightenment by the Lord, in the enlightenment he received as he entered more and more deeply into the spiritual meaning of the Word. They constitute a theology, a cosmology, and a metaphysics, a psychology, an epistemology, and an ethics, which introduce a new era in our understanding of these subjects. The theology is

his doctrine of the Lord, the cosmology is his doctrine of creation, the metaphysics is his doctrine of Love, the psychology is his doctrine of the soul, the epistemology is his doctrine of man as a recipient, the ethics is his doctrine of good and truth. All these doctrines are set forth in a more or less fragmentary way in the "Arcana Cœlestia," more systematically the theology in the "True Christian Religion," the cosmology in "Divine Love and Wisdom" and in the "Apocalypse Explained," the metaphysics in the "Divine Love and Wisdom," the psychology in "Heaven and Hell" and "Conjugial Love," the ethics in "Divine Providence." The epistemology is involved in the doctrines of Influx, Correspondence, and Degrees; and these again are involved in the doctrine of creation.

A systematic study and development of these doctrines would be found to include all the more specific and familiar doctrines, such as the doctrine of the Word, of Life, of Charity and Faith, of the Intercourse between the Soul and the Body, of the constitution of the Spiritual World, and of Man after Death, of Nature and of Mind, of Space and of Time, of the Infinite, etc.

In fact, a systematic presentation of the Doctrine of the Lord, or the Doctrine of Love, or the Doctrine of Creation, would involve all the other doctrines. This means that the proper study of any of these particular doctrines must be carried on in the light of one or the other of these all-comprehensive doctrines, and understood in this light. This suggests that, as New-Churchmen and as preliminary, we should get some acquaintance, even if only a verbal acquaintance, with the body of doctrines as a whole.

In the early days New-Church people were enthusiastic and industrious in getting this acquaintance, and in this way they got new light and understanding. We often hear of the immense delight people find in reading Swedenborg's books; they really enter a new world of joy and light. This was especially true of our forefathers, but too often the younger generation failed to find interest and satisfaction in the reading. The reasons for this are rather complicated to allow

confident statement, but it is safe to say that worldliness, indifference to religion, and re-action against dogmatism, were among them. The men of the old days, like all earnest people, were apt to be insistent dogmatists. The wealth of doctrine and the real difficulties in the way of full understanding and clear exposition made dogmatism more or less inevitable, certainly an easy and natural way to proceed. It may be that in those days, positive and re-iterated assertion of the truth of the doctrines was the most effective method of teaching, as it is an effective method of teaching in all subjects at all times. We may, therefore, quite rightly admire the doctrinal habit of reading and teaching both now and then; at the same time we should appreciate that the task of reading and teaching is only begun at this stage. We may suppose that if our forefathers had understood more fully what they read, and had taught more clearly and systematically, they might have had more success in winning and convincing their hearers, especially their children. However this may be, and however important it really is to learn the doctrines, to re-iterate them, and to teach them simply, directly, and dogmatically, we must still recognize the fact that such teaching is inadequate, and at best only preliminary.

There is at this day, whether unhappily or not, a widespread and ingrained indifference and aversion to doctrinal teaching. The naturalism and rationalism of the day, aggravated by the influence of modern science, would seem to be radically antagonistic to doctrinal teaching, although it must be said that dogmatism is a common and favorite method even with these mental attitudes. Nevertheless, the New-Church teacher is faced with these conditions, and he must deal with them to the best of his enlightened ability. It is always a fair demand that teaching should be clear and definite, and that it should be adapted to the learner.

But aside from these circumstances, the task of understanding and teaching Swedenborg's doctrines is both serious and difficult. In the first place, Swedenborg wrote in Latin, and to some extent in the atmosphere and in the vocabulary and

in the body of ideas of Scholasticism. In his day scholastic Latin was the scientific and philosophical, as well as the religious, vocabulary of the learned world. Furthermore, Scholasticism was a recovery and re-appropriation of Aristotelianism. So that to be sure of one's ground it is necessary to be sufficiently familiar with the history of philosophy and science from Aristotle to Swedenborg's day. While it is true that Swedenborg uses language to his own purpose, and gives his own meaning to his terms, nevertheless like all writers, he often uses the language of the day in the commonly accepted sense. He also uses the technical philosophical and scientific language of the day. Fortunately for us perhaps, he had little use for the technical theological language of history generally. This is only another way of saying that Swedenborg must be read in view of his historical position; and the trouble here is that his historical position has never been made out clearly.

Another even more serious difficulty is that much of Swedenborg's language, especially in the "Arcana Cœlestia," refers to experience above the ordinary level, and often above our comprehension. Swedenborg himself was aware of this, and on occasion calls attention to it. But aside from this somewhat peculiar difficulty, the New-Church doctrines constitute a body of philosophy, theology, psychology, and natural science, which call for a certain degree of familiarity with these fields. This fact makes the reading difficult and the understanding limited and doubtful. In full view of these difficulties, however, we must emphasize, as both true and important, that the language of the doctrines lies for the most part in the field of common knowledge, and this is why people of various degrees of knowledge and intelligence get satisfaction and light in the reading. But this is not enough. The level of understanding reached in this field is not adequate. The doctrines were given to raise the level of understanding in all matters of human interest, and especially in religion. In other words, the doctrines were intended to give new light, and to be the means of enjoying new life.

The Doctrine of the Lord, the Doctrine of the Sacred Scrip-

ture, the Doctrine of Creation, the Doctrine of Regeneration, when properly and more fully understood, all give new light on every phase and degree of life. But these and other doctrines must be understood from a new and central point of view; and from this point of view they are seen to belong to a new system of philosophy, the philosophy of Love.

It is one of the curious facts of history that love has been almost entirely neglected by the great philosophers. We have philosophies of matter, of ideas, of wisdom, of the ego, of experience, etc. In a few cases, the importance of love has been noted. Empedocles in the fifth century before Christ, speaking of the bodies which make up the world, and after mentioning Fire, Water, Earth, and Air, adds: "and Love among them, their equal in length and breadth. . . . . Her has no mortal yet marked moving among the gods"; that is among the constituent bodies of the world.

Plato in the "Symposium," referring to Phædrus, says: "For he is in the habit of complaining that, whereas other gods have poems and hymns made in their honor by the poets, who are so many, the great and glorious god, Love, has not a single panegyrist or encomiast." Plotinus has a book on Love, but treats it mythologically, or symbolically. Thomas Aquinas has several "questions" on Love, but he treats it as an affection or passion. Spinoza and other philosophers make more or less significant references to Love; and in the philosophies of the present day some approach to a philosophy of love is made. Royce in "The World and the Individual" comes nearest to a philosophy of Love. Philosophies of purpose and of will all introduce elements of the philosophy of Love.

Swedenborg in the same vein as Empedocles and Plato, referring to the neglect of love and to the prevailing ignorance, opens his "Divine Love and Wisdom" with "It is known that there is Love, but no one knows what Love is." With these words he introduces a new era in philosophy. For what follows in "Divine Love and Wisdom" is his way of saying what Love is. In other words, the work is his philosophy of Love. In fact, the whole body of his doctrines is his Doctrine of

Love. God is Love, the Lord as God-man is Love, the Bible from *Genesis* to *Revelation* is the Lord's doctrine of Love. Man is Love. Love is the Creator, and expresses itself in creation. The Universe as a whole and in every part and particular is Love. Love is Life. Neither God, nor the Bible, nor creation, nor life, nor man, can be understood except as interpreted in the light of the philosophy of Love.

The first step in the philosophy of Love is to recognize that Love is *wise:* it is Love that sees and knows and is conscious. All wisdom is the wisdom of Love. Swedenborg says that Love and Wisdom are one, and that that one is Love. The union of Love and Wisdom is the supreme case of the "Distinct One." Love and Wisdom may be distinguished in thought, but they are not separate in existence. With Love and Wisdom so related and so defined, we pass to the operation of Love through Wisdom, and this gives us another function of Love, namely, Use. Swedenborg says there are three things in the Lord which are the Lord: Love, Wisdom, and Use. This gives us a radically new conception of God. For this view, God is no longer a substance which *has* the attributes Love, Wisdom, and Use, but He *is* Love, Wisdom, and Use. These three make a one in creation as a whole, and in every created thing, and especially in man. It is from this point of view that we are to understand God, Man, and Creation.

Understood in this way, our doctrines would lead to higher and fuller life. Marriage and the home would become more and more a center of Love, ever expanding from family to friends, from friends to community, from community to state, and from state to all the nations of the earth. The ideal of our League of Nations would be realized in the complete union of all nations in friendly and peaceful co-operation. The burden of taxation for armies and navies would be removed as useless and inimical. Tariffs would be abolished as forms and modes of commercial warfare. The Lord's universal Love for others would be received with clearer and fuller understanding in every heart, and would become the real and true

motive of life. The joy of living would be immensely increased in the warm and living light of a purified Love. The wisdom of life would be clarified, deepened, and enlarged. The words "Divine Proceeding" and "influx," and the word "recipient," would get a new meaning, and would lead to a constant and enlightened acknowledgment of the Lord, which would keep us more surely in His paths and more consciously in His presence.

In the light of this new understanding of Love, all the duties and loyalties of life would be raised to higher powers. The fundamental importance of the ideals of marriage and the home would be cherished as the Lord's supreme gift and means of blessing to humanity. We would no longer have in some communities a divorce in every seven marriages. Children and the home would be looked upon as the presence of heaven and the way to it, not as an infliction and a burden and a prison. The violations, perversions, and the repudiation of the ideals of marriage, and the degradation of them, would no longer be exploited in the press and on the stage. The Pope would not have to declare a world war against immoral books. Literature and conversation would be purified and elevated, so that sensitive souls would not be shocked. People would live on a higher plane, happy, contented and peaceful lives, devoted to the ideals of usefulness, not to self-indulgence. Egotism, self-assertion, pleasure seeking, and reckless dissipation would give place to moderation, recreation, helpfulness, and to allegiance to standards and principles derived from the laws of unselfish love. The laws of unselfish love are the laws of the Divine Love; and if learned and obeyed, they would make heaven on the earth, the coming of the New Jerusalem.

LEWIS F. HITE.

A STRONGER THEOLOGICAL SCHOOL

After more than sixty years of existence the Theological School at Cambridge is asking an increase in endowment with which to strengthen its work. Gifts have already amounted to

a good sum. The REVIEW has more than one link with the School. It would want to say a word in its behalf in any event. The present writer, who is charged with the teaching policy of the School and the development of its curriculum, makes it his privilege as one of the editors of the REVIEW to say a word here about the School's future.

Within the restrictions on it, the School, in the opinion of the writer, and in the large way in which one passes a judgment on anything in the lump, is doing its work fairly well. Judgments of the Board of Visitors in the past would bear out at least that modest statement. In such a school there are bound to be pieces of work which are uninspiring; there is bound to be a remainder from older days which is unvital; new matter will be lacking which should soon be brought into the School's work. But by and large, and comparing its work with the activity of other agencies of the Church, the School is doing well.

As for the restrictions on its efforts, they are manifold. The teaching force would be the first to acknowledge the restrictions which inhere in its personnel, though the writer would say of the other men on the staff that each is fitted as no other available man is for his work. There is also the restriction on time and energy growing out of the amount of work necessarily attempted by given teachers. Again, there is the restriction put upon the School by the fact that the entering student does not often come with the college preparation which the School desires. That fact calls for an adaptation of the work to too low a grade of preparation and ability, so that the college-trained man often finds what is put before him very elementary, or, if grades are kept up, the non-college-trained student is impatient with studies of which he does not discern the value, or discouraged by difficulties, if not by the difference between what he can do and what the trained man can do. Larger endowment will help to reduce the number and force of these restrictions, and it is a reasonable condition to attach to gifts that entrance requirements be raised.

The School has a specialty. It trains for the ministry of the New Church. A man going to another ministry would get

little help in the School. The three chief departments divide among them, in effect, the contents of the Theological Works. There is a Department of Theology, with courses more than covering three years; it devotes itself to the theological teachings, strictly so called, of the New Church. There is a Department of Scripture Interpretation, which devotes itself to the method and to the results of exposition of the Word's deeper sense, also taking three years for its courses. There is a Department of Philosophy, devoting itself to the philosophical implications of the Theological Works generally, and especially to such texts as "The Divine Love and Wisdom" and "The Intercourse of the Soul and the Body". The main substantive work of the School is in these courses. If it did not give itself up mainly to these courses, it would not be functioning as a seminary of the New Church. There has been growth, and improvement of method, in all these courses for some years back. There is still great growth to come in them. It can come only with the dedication of one man to one department. Today the teacher in Theology has other courses to care for, and the teacher in Scripture Interpretation looks after two other *departments;* in addition, each attempts a parish and Sunday work. It is easy to see that this multiplication of duties frustrates growth in one's chief subject, or greatly cuts it down. Research, and time for research, and concentrated application, are needed to push on in command of a subject. It ought to be possible in Scripture Interpretation, before a student leaves the School, to take him *through* the "Arcana" and through "The Apocalypse Revealed", and to do this in a way to give him a workmanlike command of the contents and procedure of those works. It is to be hoped that this will come. In much the same way in Theology, work of much increased practical moment can be done. A text like "Marriage Love" can be studied, not by itself (as is too much done now necessarily), but in relation to other studies of the subject, in connection with psychology and even physiology, certainly with regard to current discussion of marriage and divorce, and in a survey of conditions and social needs, so that the book is established in its bearings on con-

temporary condition and thought on the subject. There is an intensive growth possible in the School's specialty, which what is said of "Arcana" study might serve to illustrate. There is also an extensive study possible, in carrying our thought along to meet current thought and certainly to impinge on living issues, which what we have said of the study of "Marriage Love" might serve to illustrate. It is for lack of getting the contemporary and historical settings of our specialty that later we become aware that we cannot speak with much relevance to those whose thoughts constitute that setting. We do not get a bridge over to their point of view, or to the issue. In just this deeper study of our specialty, or in the extension of thought to issues and contemporary discussion, there is plenty to do. To have it done means freeing the men in these fields to do it, and not to scatter their energies lightly and with little practical power and result over a number of subjects.

From the outset the School has added to these which are its specialty, certain other courses common to all seminaries. It has taught sermon-writing, of course, from early years, and some church history. Today there are courses in homiletics, in pastoral work, in church history, in Old Testament and New Testament literature and exegesis, in the language of Bible and doctrine, in Sunday-school method and material, in public speaking and voice production, and in church music. All these are needed; several need considerable elaboration. The work in Sunday-school material and method needs the care of at least one man doing nothing else. It should be expanded as rapidly as possible into a strong department of religious education. No church ever had the reason ours has for going into religious education with all alertness and with the most energetic kind of thinking and research and experiment. We are already very much out-distanced by other schools. It is a right and an appealing ideal for the School to be a self-reliant seminary; i.e., for it to carry all necessary courses itself. There may be subjects which can be placed out in other institutions, if need be. The occasional man who can put to solid use the languages of Scripture could—were we not able to command a teacher—be

put in a seminary near-by. In effect we place our public speaking courses out, for the instructor in these has for some years now been a teacher from another institution. But there are substantive courses which we should want to care for ourselves. Church history is one; not that we have a different story to tell, though we have our own history to add, but that an interpretation is open to us in the light of Swedenborg's conception of the race's religious life, which the New-Church student should elaborate on the basis of the facts. Some courses in expression seem in the same way to belong to the School to care for by all means, like the homiletics. To train our men in sermon work needs sympathy and acquaintance with the material to be presented. We need a man of our own in this always. There may also be a kind of sermon—speaking very generally of its temper and manner—which is peculiarly to the point in the New-Church pulpit; that needs special development.

The courses named so far, the specialties, and the other more general courses with which the specialties need to be surrounded, are needed, if the School is to stand well among schools. They are needed, if the Church is to be built up. Suppose our eye is simply on the organization, and on its growth. Just for this we need a stronger School, development of the courses already attempted, and the addition of new.

But there is something beyond this to try for. Those whose interest is kindled at all by what the Theological Works talk about, and by what they lead us to think the Scriptures promise, will want still more of the School. According to the Theological Works and the Scriptures, there is a spiritual life forward today, in the Lord's Second Coming, the entrance on which is more largely than ever by the gate of understanding. Over the Temple's gate is written, "Now it is men's privilege to enter with the understanding into mysteries of faith". A Christian development and practice is forward that calls for reasoned and studied insight into its inspiring truths and principles. This Christianity of the future (for so it is, if there is anything at all to the Theological Works) will as ever be proclaimed, and preached, and be the subject of evangelization. But the effec-

tive processes in this will not be those of propaganda but of education. About this life there is nothing partisan or sectarian or "tenetarian". Its inspiring truths and its phenomena are open to examination; they can be searched into, verified, stated with precision, and made good to the inquirer. The one thing which disables the would-be advocate of this life or the would-be disciple, is partisan adoption simply of views, and tenets, and church positions. That is not what we have on our hands. That makes of what is new a very old and an expiring as well as uninspiring thing. The New Church with the old processes of dogmatizing and of assertion of church positions tried on it, is only what has been, done up now with a new and a false label. The spiritual life knocking at the world's doors will not be so got at. A school worthy of the name of a New-Church Theological School will really study this life, and how to promote it. It cannot hope simply to convey to students their formulas of belief and doctrine, and set them about propagating them. It must see more ahead. It must have a vision of the spiritual life which is to spring up now, if we are to see a new Christian day. It will have a thought for the big changes that are on; and with some command of tendencies and thought in the world about it, it will seek to build a vision of the spiritual life to be, and to educate in it.

In the measure in which the larger work is evident to us, we shall see the necessity of further ways of strengthening the School. In all its courses there will have to come an investigating habit of mind, as distinguished from one merely assimilative, or certainly one recitative chiefly. Leading seminaries have long been pushing out of the atmosphere, habit and methods of the denominational school which seeks only to get hold of its own formulas and press for their acceptance. Theology and its kindred subjects have been thrown on a basis of scientific inquiry into subject matter and procedure. If ever there was a School that can afford to do just this, it is a New-Church Theological School. For it need not be at a loss for the wherewithal for this inquiry. In the Theological Works the whole realm of the spiritual in life and in the world has been

thrown open to inquiry and thought. The School can employ the Theological Works not as an end in themselves so much as an unsurpassable and inexhaustible means of inquiry into the facts and truths of the spiritual life to be. Indeed it cannot afford not to handle them so. For the teachings of the Church are no ecclesiastical tenets only, but statements of the truths and principles which will inspire and fashion the spiritual life to come. They were arrived at in an amazingly sweeping and scientifically grounded use of the Scripture as a source, and of the world of the spirit as a laboratory. They have been formulated and presented to the world with a precision and with a possibility of endless unfoldment, by a Revelator whose preparation was a penetrating and comprehensive scientific career. They have again to be entered on in the same spirit, in order that what they have to give may be grasped and put out.

Beyond all else the minister of the New Church is moved by the desire and hunger to see brought to the individual and to the world the spiritual life of which the teachings speak. It is relatively easy, and requires only a limited training, to take up these teachings as one's views, and advocate them so, or as the positions of an ecclesiastical body, and to array them against other views. But it will take a large training to grasp in the statements of teaching the living and formative principles and truths of a new Christian experience for men and the world. We need all our present courses and added courses to accomplish this. Throughout old and new courses we also need the appreciation of human knowledge and of civilization's cultural fruits, which will come only with a general education and a fairly high education before one enters the seminary. Short of this preparation and training we are always in danger of arraying our teachings in good faith against what is best and vital in human knowledge and in the tendencies of the world around us, instead of speaking to these. At least we shall be ignorant of them, and do our work in a corner. The large appreciation of what is to be done, and the tolerance, and breadth of view, and the relevance to current issues and needs, which are features of an effective ministry to the spiritual life, will be lacking.

The more interested a New-Churchman is in the cause, the more ardently kindled his interest is in the life which the Lord proffers men now, the more alive he is to the moral and spiritual needs of the world, the harder he will press for a strong Theological School to prepare men for the ministry of the New Church.

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

THE GLORIES OF NATURE

Theoretically we acknowledge the truth that "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (*Psalm* xxiv. 1). But practically we all fail in large measure to take hold of the value that it has for us. We know that the Lord made the earth and all things on it, including ourselves; and that its whole life, and our own, is dependent upon Him for existence from hour to hour. We know, when we stop to think about it, that heaven and earth and Nature are His, and that man is His, and that the life of man and Nature should be wholly dedicated to His service and His glory. But when we leave our brief moments of thinking, we go about as if nothing belonged to God, and everything belonged to the man who could get it. And while the importance of shaking ourselves free of this man-centered, self-magnifying attitude toward the gifts of life, cannot be over-emphasized, while the literal declaration of Ps. xxiv. 1 as it stands must be drilled into our consciousness over and over, yet that is not the phase of it I wish to consider now.

The thought which this verse is singing to my mind just now is primarily a thought for the summer-time. It is for the summer-time chiefly, for the reason that this is the season when life is manifesting itself at its fullest, and Nature is clothed in her greatest glory. The acknowledgment that Nature comes from God, inasmuch as it is created by Him and sustained by Him, should lead directly to the further realization that it must therefore reveal something of Him and from Him. We look at the stars at night, and when in a meditative mood, affirm with the Psalmist, that, "The heavens declare the glory of God". But how often do we acknowledge during the day, that all His works in Nature declare Him and His glory with equal truth

and power? Yet this is the truth. Every thing that God has made must by that very fact reveal God in some way. Every thing that a man makes, is to some extent always a product of the man himself. He puts some measure of himself into it. And we are not lacking in Scripture testimony that the same is true of the Lord. "All the earth shall be filled with the glory of the Lord", we read. "The earth shall be full of the knowledge of the Lord". "The earth is full of the goodness of the Lord". "The earth was full of His praise". "All thy works shall praise Thee, O Lord".

Now there is a very definite way in which the works of Nature praise His name. They are exact, material pictures of spiritual realities; they are a bodying-forth to the material sense of man, of the living verities of the eternal world of spirit. The world that is subjective, that is within us, is put forth objectively outside us, in the world of Nature. The soul of man is representatively set forth before him in the objective world about him. And you and I may see ourselves in the world outside. Poets of all ages have seen this truth, and used it as a motive for their sweetest songs. Whittier, moved by the sunset beauty among the mountains, writes:

> Touched by a light that hath no name,
> A glory never sung,
> Aloft on sky and mountain wall
> Are God's great pictures hung.

And Milton sings:

> In contemplation of created things
> By steps we may ascend to God.

While Longfellow, in half-way recognition of the same, gives this sound advice:

> If thou art worn and hard beset
> With sorrows, that thou wouldst forget,
> If thou wouldst read a lesson, that will keep
> Thy heart from fainting, and thy soul from sleep,
> Go to the woods and hills! No tears
> Dim the sweet look that Nature wears.

And then listen to passages from the lines of that greatest poet of the South, Sidney Lanier, who saw everywhere the deeper things, the human values that lie within, and whose love of Nature was woven into some of the sweetest music of the English language. The symbolism of the clouds he thus proclaimed:

> Lo, Cloud, thy downward countenance stares
> Blank on the blank-faced marsh, and thou
> Mindest of dark affairs;
> Thy substance seems a warp of cares;
> Like late wounds run the wrinkles on thy brow.
> Well mayest thou pause, and gloom, and stare,
> A visible conscience.

And out of the marsh and the sea he sees these greater things that lie beyond:

> By so many roots as the marsh-grass sends in the sod
> I will heartily lay me a-hold on the greatness of God;
> Oh, like to the greatness of God is the greatness within
> The range of the marshes, the liberal marshes of Glynn.

And seeing at night the tide roll in, he muses:

> And now from the Vast of the Lord will the waters of sleep
> Roll in on the souls of men,
> But who will reveal to our waking ken
> The forms that swim and the shapes that creep
> Under the waters of sleep?
> And I would I could know what swimmeth below
> when the tide comes in
> On the length and the breadth of the marvelous
> marshes of Glynn.

This is our quest: to see and to know "what swimmeth below" in these marvelous works of God in His great picture-book of Nature.

The first thing to know in this matter, and to bear in mind as constantly as possible, is the great basic fact which God has mercifully revealed to our age, that every thing that God has created outside of man is a type and picture of something that He has created within him. And the degree in which he loves any given works without, will necessarily be in proportion to the

degree in which he loves their counterparts within. That is, it is the corresponding thing inside of a man that leads him to love any given thing outside; and hence we do not all react in the same degree to any of Nature's beauties; nor any one of us at all times in the same degree, but according to our inward states.

The next thing to know is that all the good and useful things in Nature are types of the good and useful in us; while things evil and destructive in Nature are the counterparts of like things in our nature.

The next step should be a division of the three kingdoms of Nature, with an understanding of their respective significance. In a general way we may draw the lines thus: the animal kingdom objectifies man's affectional nature, the things of his will and love; the vegetable world represents his intellectual nature, the things of his thought and knowledge; and the mineral kingdom stands for the elemental things of fact, the ground and substance of inevitable experience, and for the mathematical precision of the things of law.

When, therefore, we look upon the members of the animal kingdom, let us rise to the larger enjoyment of them that lies in their picturization of specific affectional life within ourselves. Let us meditate upon their leading characteristics and uses, and then reflect upon what there is in the heart-life of man that tallies with them. It is the most fascinating of studies, and one of the most profitable. It calls to our attention countless things about ourselves that we had never thought of before, and gives us clear and vivid pictures of them,—projects our whole heart-life before us, as it were, for analysis and contemplation. And then, beyond all this, it enables us, when reading the Bible, to know what the Lord is trying to tell us about our own inner life, when He mentions these things there. For, "the earth is the Lord's and the fulness thereof". And He has so made man that he is an epitome of the whole.

And then, as we look upon the beauties of the world's vegetation at this time of year, we shall bear in mind the great fact that here before us is the great panorama of man's rich and varied mental life objectified. The trees are our mental plans;

their branches reaching out in all directions are the ramifications of those plans impinging upon and interlacing with other plans, or, as it may be, just reaching towards them; their foliage is the profusion of minor and pleasing thoughts that grow out of and cluster around these cherished plans which grow in our mental garden, or park, or field.

How much more, then, the tree will mean to us, when, as we look upon it, we ask ourselves the question: What is the kind and quality of plan or purpose that this tree pictures forth? Is its use chiefly in the fruit that it will produce? or is it in the wood that its own trunk will furnish? or is it chiefly in shade or beauty? What kind of a plan, therefore, does it typify? What kind of state of mind does the tree as a whole suggest to you? Once commence this habit of thought, and you will never cease to be amazed and entertained and richly profited by the things the trees will say to you. There will be the tree, which, surrounded by other trees, will yet be the veriest embodiment of loneliness. And there will be the tree, which, standing perhaps in an open field wholly isolated, will nevertheless be the completest picture of joy and contentment. And there will be something everywhere to show you something human. There are plans that have become twisted and bent and broken, and even uprooted; and there are plans grown symmetrical, graceful and strong and carried to completion. Some rise high above the ground, while others scarcely look up at all.

And then there are the grasses which never rise to the organized state that would suggest a recognized plan or purpose, but rather picture the pleasant surface thoughts and perceptions of life which simply clothe and beautify the mental life in general. And so the flowers, more highly organized, but still for beauty only.

Then if we turn our thought to the three divisions according to density, of land, water, and air, we have three successive planes of life represented: the earth, the life of fact, and recorded and fixed experience; the water, the life of thought on the natural plane, the thought about things that lie close to the earth and earthly affairs; while the air is the thought-life

and plane that rises above the level of earth and lifts itself to spiritual things. The forms of life that live in the air are therefore higher than those that live in the earth and water.

Lifting our thoughts upward is lifting them into the spiritual, just as the trees having root in the ground send their branches skyward into the air above the earth. And as we look up to the stars, the highest objects of our vision, we behold the symbols of the highest truths and knowledges that can come to us, the truths and knowledges which come from God in revelation from His heaven, and which have to do solely with our spiritual and eternal life. The problems and questions and doubts that come in between, and separate us at times from these higher visions, are the mental *clouds*, that, like the clouds of earth ascending from the ground and waters of the lower levels, rise from conditions in our own souls level with the earth. Everything everywhere shows us something of ourselves.

Marvelous are the works of the Lord, and countless are the mercies and the privileges He extends to the human race. Let us listen and ask and wait for the myriad voices from Heaven that are ever trying to speak their messages of celestial wisdom and knowledge and peace and spiritual abundance to us through the world of Nature. Let us thank Him for a world so wonderful, for a world so full of even Heaven itself; and as we look upon His works this summer, His works that man has not yet spoiled, let us listen to hear the voice of God Himself speaking to us through them. This is the lesson of the *Revelation* of Patmos:

> And every creature (created thing) which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever.

And it is the lesson of the *Psalm:*

> Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights. Praise ye Him, all His angels: praise Him, all His hosts. Praise ye Him, sun and moon: praise Him all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens.

. . . Praise the Lord from the earth, ye dragons and all deeps: Fire and hail; snow and vapors; stormy wind fulfilling His word: mountains and all hills; fruitful trees and all cedars: beasts and all cattle; creeping things and flying fowls; Kings of the earth, and all people; princes and all judges of the earth; both young men and maidens; old men and children. Let them praise the name of the Lord; for His name alone is excellent; His glory is above the earth and heaven. . . . Praise ye the Lord. For the earth is His, and the fulness thereof; the world and they that dwell therein.

EVERETT KING BRAY.

"ARCANA CŒLESTIA", N. 9349

"Arcana Cœlestia", n. 9349, has arrested attention often, but seems to have received little examination. It presents some problems as well as some unique observations.

Swedenborg has concluded his interpretation of *Exodus* xxiii. Inasmuch as he has invested some of Israel's supreme laws (in *Exodus* xx-xxiii) with a new force, he stops to say that, though he interprets the Scripture anew, he does not do away with it as it stands. Serving as the vehicle of a deeper sense, the Scripture is all the more needed. That it might so serve, he says, Providence indeed has preserved the Scripture intact to the jot and tittle—the idea current in his day about the state of the preservation of the text of Scripture (the present opinion of scholarship would still be to the point, that the text has been preserved with remarkable fidelity, though not without corruption,—see "An Outline of Christianity", vol. iv, p. 349). He also says that the spiritual sense of Scripture pervades the letter to the jot and tittle. Neither of these statements, made incidentally, is confined to "Arcana", n. 9349. What is novel and unique in that number is a threefold classification of the laws, statutes, and judgments contained in *Exodus* xx-xxiii in respect of their present force in the letter. All alike are endowed with a deeper meaning in which they are nutritive and enlightening now to the spiritual life; but taken as they read, or with regard to their original force, they differ. Some are laws which are to be observed by all means; some, laws to be ob-

served if one so pleases; others are laws altogether abrogated, and of no force today where Christianity is.

The distribution of the laws of ancient Israel over three such classes is novel, we believe, with "Arcana", n. 9349. Swedenborg had spoken before this of the usual two-fold classification; namely, of laws that still hold good, like the direct precepts of the Decalog, and of laws no longer in force, like laws prescribing a burnt-offering and the method of it. He speaks of laws abrogated, and rites abolished (nn. 8972, 9211, 4489[e]). That supreme ceremonial institution, the Sabbath, saw another kind of day supplant it, he says (10,360[e]), just as it saw another day in the week supplant it. Only two pieces of ceremonial did the Lord command His following, a baptism and a Supper, in which the spiritual point of Old Testament ritual was summed up and brought along (True Christian Religion, 670[e]). So Swedenborg recognized the commonly asserted distinction in Israel's laws and regulations between some still in force and others abrogated. Early Christianity had been prompt to see that much Mosaic legislation was no burden for it to assume. But in this one number of the "Arcana" Swedenborg proposes a triple classification—laws to be observed today by all means, laws observable if one so desires, and laws quite abrogated. It is for this analysis and the principles underlying it that one would turn to n. 9349. Swedenborg does not again work with the triple classification; more accurately, he never does put it to work. He does not even propose it a second time in the main text of any of the Theological Works, doing no more than to refer to this passage in two works taken from the "Arcana" (New Jerusalem and its Heavenly Doctrine, n. 262, and The White Horse, n. 13). A passage which, like this, occurs only once, may be extremely valuable because there alone is its material found; on the other hand, its material may be found only there, and never worked with, because that material has not proved significant. Is this threefold classification of any especial value? That is, is the proposed third category of laws observable at one's election, a significant category? A law observable if one so pleases is, of course, hardly a law.

But the Revelator not only puts forward the proposition that there are these three classes of regulations in the Old Testament legislation. He goes on to illustrate how the classification works out in *Exodus* xx-xxiii. These illustrations also offer some problems. It is to be noted that the analysis falls on the core of Old Testament legislation, the Decalog, and the so-called "Book of the Covenant", xx 23-xxiii 33. It is like Swedenborg's solid method to go to this weightiest section of the Old Testament code. It is to be borne in mind, too, that his illustrations are not by the way, but a part of the purpose of his paragraph. That his proposition may be apprehended, he says, let the laws, statutes and judgments of xx-xxiii serve for illustration.

The writer has not found that any one has gone over all the citations from xx-xxiii which Swedenborg makes. Only so would one reap the value and get the force of them. Writing in 1882 (*The New Jerusalem Magazine, New Series,* vi, p. 208), and again in 1883 (*id.,* vii, p. 672), Dr. T. F. Wright commented briefly on this interesting number of the "Arcana". He called attention to the threefold classification which it makes of Old Testament laws, and to the fact that while the passages cited vary in respect of their literal force today, they all alike share in a deeper sense. His chief concern was to point out that the citations made from xx-xxiii (by chapter and verse number) are to the Latin Bible of Schmidius, which Swedenborg used, and are therefore to be looked down and verified there. The verse-numbering in the Latin Bible differs from that in the English Bible. (It is different in fact in three out of the four chapters of *Exodus* which are concerned.) Dr. Wright also gave chapter and verse as the verses should be numbered, if they are to be looked down in the English Bible. He proposed that in further editions of the "Arcana" this transposition be made from the Latin Bible verse-numbers to those of the English Bible. This was done, in the British edition, in the Rotch, and in the Library (= Standard) Edition. But it also seems necessary to give the reader *notice* that this has been done. Else he may turn to the *Exodus* chapters as set down in the "Arcana" to learn what each verse is; but there the Latin

verse-numbering is followed. The Rotch Edition does notify the reader that verses in n. 9349 are given to correspond with the English Bible; but the other editions do not. They should all do so. (The early editions of the "Arcana" in English were thoughtful enough to apprise the reader that verse-numbering for *Exodus* xx-xxiii in n. 9349 was as it was done in the Latin Bible of Schmidius.) But this more or less by the way. Dr. Wright goes on in the 1882 volume of *The New Jerusalem Magazine* to work out the references to chapter xx (as in the English Bible). In both that article and the other he speaks of Swedenborg's classification of passages from xx-xxiii as "accurate" and "of manifest accuracy". No one can examine the verses listed without having questions about that.

The difficulties come as, in the verification of verses, one plods on beyond chapter xx (which alone Dr. Wright seems to have examined, and of which his characterization might perhaps hold good).

It is nothing against the list of passages in one or another of his three categories that some verses of the four chapters in *Exodus* appear nowhere in Swedenborg's list. Not all the verses contain commands, the question of the continued force of which alone would furnish any reason for their being in the lists. Chapter xx 1, 2 are introductory matter; so is xxi 1; xx 18-22 are description; xxi 13 probably can be let go as no bidding; xxii 24 is a threat; xxiii 20-23 are threat and promise; and 26-31 are a promise of Divine favor and help. (In this paper verse-references have been made to accord with the English Bible.) Naturally these passages are not included in the lists of n. 9349. There is no reason why they should be. But xx 9 and xxi 17 are laws and prescribe conduct; why should they be omitted from all mention? The former of these would consistently be in the "optional" class with xx 10, one would think. Chapter xxi 16, prescribing the death penalty for enslaving a human being, is put in the list of abrogated laws; xxi 17, prescribing the same penalty for cursing a parent, appears in none of the three classes of laws. Should it not appear in one of the three categories? In *Matthew* xv 4 the

Lord refers to this law as one that the Jews were transgressing by their tradition. Swedenborg's list is incomplete in omitting from any category a few verses which do state laws. The possible comment is that he need not have thought to make his list exhaustive.

From another point of view the list of n. 9349 is unmethodical. Single laws are broken up, and continuous passages interrupted not always with much reason. The conclusion of the first commandment (xx 6) is dropped off. The verse was at first listed by Swedenborg when he made his rough draft of the "Arcana", but was struck out by him. Similarly, verses 9 and 11 of *Exodus* xx, while they are parts of the third commandment, are not listed, though the positive precept to keep the Sabbath is. Chapter xxii 17 is classified as observable at one's option, but is only a fraction of a law at 16 which is not listed at all. Chapter xxii 15 is put in the class of the abrogated, but is an item in a provision beginning at 14, which is called observable at one's election. There are other such divisions of what were unitary laws. It is a reasonable inquiry to ask whether these were not all "civil" laws, in the meaning of that term in the "Arcana"; and why, if the "civil" laws are gone, they are not gone in their entirety. In the Book of the Covenant, as it stands (and so Swedenborg is dealing with it), the different sections, whatever their character as civil law or ceremonial precept, are each a unit.

In the list of the laws which Swedenborg says are abrogated, one finds no law that one would not expect to find there. But one would expect to find more there. If the civil regulations (of religious inspiration) which belong to a "representative of a church" are no longer to the point when that manner of spiritual life ceases to be, then one would expect to find in the list of abrogated laws all such regulations. This had been Swedenborg's principle of classification, and indeed continues after n. 9349 to be the only one he works with. But here at n. 9349 he classifies as observable at one's pleasure, for example, that part of the third commandment which says how the Sabbath shall be kept—not *that* it shall be kept, but

how—by a cessation of all work on it. But that kind of Sabbath was abrogated by the Lord, and it became impossible in a complicated society. Swedenborg himself calls it abrogated in n. 10,360'. It seems lacking in point to reinstate it in any measure or on any basis. What is gained by ranking it as open to preference, when it is not feasible? Or when that repeals, as it were, the institution of the Sabbath on a new basis in Christianity? So at "Arcana", n. 10,637, Swedenborg puts down as abrogated xxxiv 18 and xxxiv 22, in *Exodus*, though these are the laws in xxiii 15 and 16 respectively, which at n. 9349 he says are optional. As rites of the Jewish Church one would expect them to be characterized always as abolished, as at n. 10,637.

Then to come to the passages which are listed as laws which may be observed at one's election, there will be hesitation with several other items. Are we going to leave it optional whether one shall oppress a sojourner or not, or a widow, or an orphan (xxii 21-23)? These laws, shall we say in reply, if we do have them, will not be the Jewish laws, but Christian laws to much the same effect? Then, why not say, with due precaution, that the Jewish are abrogated? As they would be? But is it not still a Biblical injunction to oppress no one? Keeping in force, as we are told elsewhere to do, all laws of life, would we not on this principle keep this bidding in force? Were these really civil laws, they would contain a definition of oppression, and inflict a penalty. Does not *James* (i 27) do well in catching them up as a precept of religion? Again, do we think it is a matter of preference only whether one is going to return to the owner an animal one sees straying, or help with an enemy's over-burdened animal (xxiii 4-5)? If the Jew of the Old Testament should do that, should not the Christian today? Is the law of exact retaliation open to preference in any case, when the Lord seems to have done away with it as sub-Christian? Chapter xxi 23-25 is listed in the class of laws observable if we please. Why list as optional a law against eating flesh torn by a beast in the field (xxii 31)?

The difficulties of Swedenborg's list continue as we come to

his illustrations of laws by all means to be observed. How can we get ourselves into the mental outlook and attitude still to put a witch to death? Yet xxii 18 is put in the class of laws to be observed by all means. We are still more doubtful that this is rightly listed, when we find verse 20 listed with it, which prescribes death if one sacrifices to any but Jehovah. If sacrifices are abrogated, are not laws involving them? We should indeed refuse worship, as xxiii 24 bids us, to other deities than the living God; but shall we follow up the rest of the verse, and demolish the shrines of other deities? That is among the regulations to be observed by all means. The punishment for killing a slave is less than for killing a freeman; is that regulation rightly among those to be observed by all means (xxi 20)?

Though he has done his verse-numbering in this paper to accord with the English Bible, the writer has been careful, in identifying references, to work in the Schmidius Bible, or in chapters xx-xxiii of *Exodus* as Swedenborg sets these down in the "Arcana". The "Arcana" Bible chapters are based on the Schmidius Bible in point of verse-numbering (chapter xx has 23 verses, *e.g.*, like the Latin Bible, not 26 like the Hebrew). There is possibility of confusion in tracing out Swedenborg's citations; but that is avoided by keeping to the Latin works. Still there are these difficulties with Swedenborg's lists. His citations, as a matter of fact, seem the work of a single, hasty survey of the chapters named. If the first draft of the "Arcana" is examined, one can see the signs of hasty composition. Swedenborg sets down a verse number only to strike it out, inserts a verse number above the line where he had omitted it, starts on a new chapter before he has finished with the preceding, strikes out his start, and resumes the preceding chapter. But this quick draft was lifted as it stood into the clean draft for the printer; printed edition and first draft agree, number for number. It is also easy to see how, when Swedenborg came back to n. 9349 in the first draft to make his clean copy, that number might have had all the look *then* of having in fact been revised. There are the numbers struck out, apparently, that were wrong; there are other numbers inserted which were first

omitted; there is the change from *"illa et hæc"* to the proper *"hæc et illa"*. Swedenborg seems to have taken the draft for sufficiently revised, and copied it off. In these circumstances, then, the natural inclination to rest any heavy contention on the list ought to be resisted. Our men have had recourse to this passage, for instance, on the question of the abolition of the death-penalty.

But does not the condition of the list give the student of the "Arcana" who can handle the principles of this analysis freely, an opportunity to work out the illustrations as they must have been meant? One might think so, save that the two-fold classification of Jewish laws gets in the way. This classification of Old Testament laws—into those in force today, and those not in force—is stated in many ways in Swedenborg, in many places, and well illustrated. But as it commends itself, in the same measure it throws doubt on the significance of any more detailed classification. The third category of the observable if one so pleases, has little meaning. Swedenborg's illustrations of it are also not impressive. He never puts the analysis to work anywhere. In the course of the "Arcana", and in the course of his whole theological career, his thought changes on several minor matters, some more important than this; why not on this threefold analysis of Old Testament law in point of its literal force today? The twofold analysis is usual with him. It has been at work all down the Christian era. Of the most plausible approximations to modern retentions of Jewish law—as in some pure food laws, other sanitary measures, or in laws of consanguinity—which may be illustrations of laws kept at our pleasure, it is yet to be said that these are not those laws kept continuously in force, nor are they thrown on the basis on which the old were formulated, the merging of church and state. They were regulations of a civil state which was also a religious community. Such laws, says Swedenborg (Arcana, nn. 8972, 9211), were abrogated, as well as the ceremonial regulations of the Jewish Church. Do the laws observable at one's pleasure get lopped off those which we are positively told to observe in the twofold classification? How can they? Do they

get snatched back from those then which are abrogated? Of what consequence can they be then?

A small, curious item appeared incidentally to this study, which might as well be noted here. In the Schmidius Bible, with Swedenborg's marginal notes, as we have it in the edition done by Dr. Tafel, in *Exodus* xxi verse 34 is printed as the second half of verse 33, and boasts no numeral of its own.

William F. Wunsch.

CURRENT LITERATURE

A BRIEF INTRODUCTION TO THE TEACHINGS*

This book of 133 pages is from the hand of a layman of the New Church in England, who does not let us have his name. He means to introduce the reader not only to the strictly theological teachings of the Church, but to quite the whole variety of teaching in the Theological Works, whether theological, or philosophical, or expository of Scripture, descriptive of the other world, or sketching the religious history of the race. An opening chapter challenges the thought to a large view of that "New Church" of which the Theological Works speak; it is a second Christian era that they mean. The second chapter is an interesting collation of biographical material on Swedenborg, and of notable opinions about him. Then nine chapters sketch the teaching on one subject and another, and in each instance conclude with the quotation of a surprising number of passages from Swedenborg, often arranged very effectively. These chapters are entitled "Degrees and Correspondences", "The Holy Bible or Word of God", "The Triune God", "Heaven and Hell and the Intermediate State", "Creation and the Natural and Spiritual Suns", "The Divine Providence", "Man's Spiritual History", "The Sacraments", "The Christian Life, Free Will, Repentance, Reformation, and Regeneration".

When discussion of the Christian life is crowded as it is into the last chapter with so many other subjects, though they are closely related, perforce the subject cannot be given the place in Swedenborg's whole thought that it enjoys. Proportioned treatment of the teaching is probably not intended, but an arresting series of impressions of the teachings, and this we have, re-enforced by the quotations from the books. After all, what

* *A Brief Introduction to the Theological Writings of Emanuel Swedenborg, Servant of the Lord Jesus Christ.* By A Layman. London: New-Church Press. 133 pp., 12mo. $1.00.

a perplexing and taxing business it is to cull excerpts from the Theological Works on a given point. One wants the excerpt that takes care of that point adequately, and that at the same time refrains from bringing in too many related points. The author of "A Brief Introduction" makes good shift in this respect. If one could wish that the Trinity were presented as more than a trio of abstractions, or that allegorizing on Scripture were not cited in support of the idea of a spiritual sense, these are pieces of care that one could wish of much that is written. There is no reason to bring the weight of such criticism down especially on this particular book. It is comprehensive of the more striking teachings, it pursues an interesting course, and it gives its reader every opportunity and invitation to cast about for himself in the excerpts from the Theological Works and, let us hope, finally in the pages of those books. It may be had of book-rooms in this country. We wish it much usefulness.

WILLIAM F. WUNSCH.

TOLERATION.*

A very timely little book recently published by the New-Church Press contains posthumous essays by the late John Bigelow, well known to New-Church people and to the public at large, on "Toleration" (this essay giving title to the volume), "The Unfailing Moral Standard," "What Is Charity?" and "Poverty and Riches." It contains a prefatory quotation from President Coolidge, an introduction by Glenn Frank, the well-known writer and essayist, and a portrait of the author.

The essay on "Toleration" is particularly timely in the present state of the world's affairs. The author begins with the statement.

> The world makes too little account of the startling fact that no two persons are or ever were entirely of the same opinion upon any subject. The desire to have others adopt our opinions, and our impatience at their refusal, are nearly as universal.

**Toleration,* and Other Essays and Studies. (Posthumous.) By JOHN BIGELOW. New York: New-Church Press. 1927. 176 pp., 12mo. $2.00

No two persons ever had, or can have, exactly the same opinion about anything. It is impossible for any man to know enough about the facts of any known case to be absolutely sure that he is correct, and that his point of view is the only correct one. One's opinions must change as one receives different points of view. Growth comes from the expression of diverse opinions and ideas. When we denounce a man for having opinions different from our own, or for what seems to us heresy, we practically have a feeling that he is robbing us of a portion of our share of truth in the world, and leaving error in its place. This is not correct. Truth cannot be changed by any statement or by any opinion of our neighbors. The truth is not destroyed by different points of view. The truth remains the same always.

When we hear the opinions of others, we are given points of view that may be valuable to us; and we are given an opportunity to correct our own viewpoint. The more one hears from all sides, the more fitted one is to decide. The more criticism and proposed changes one hears to any set of beliefs, the more chance there is of one's mind being enlightened on the subject. The differences in beliefs are evidences of strength rather than of weakness.

So Mr. Bigelow affirms that the so-called variations of Protestantism, not its dogmas, are its chief elements of strength, and that the dogmatic unity and professed immutability of the Latin Church are a fatal element of weakness.

How wrong, therefore, it is for us to be intolerant of the honest opinions of others, no matter how much they may differ from us. Our intolerance simply shuts us out from a fair consideration of ideas which may be better than our own. Because we do not change our opinion, does not mean that the time used in listening to opinions of others is wasted. In judging others, we must consider that we, ourselves, are all sinners, and equally exposed to judgment with our victims; that "there is none that doeth good, no not one."

The essayist quotes copiously from the Scriptures; he cites numerous anecdotes, and quotes from numerous authors. The

casual reader, however, may see that the writer is thoroughly imbued with the doctrines of Swedenborg, and that his ideas are controlled by Swedenborg's teachings. In fact he closes his essay on "Toleration" with a quotation from the "Arcana Cœlestia," n. 3701, stating it was written by "one whom I am disposed to regard as the profoundest of ethical philosophers, whether living or dead." It is an interesting, readable, and cogent argument for what seems to the reviewer the only point of view that any one in justice to all can take.

The essay on "The Unfailing Moral Standards" is similarly luminous and striking. Every one, of no matter what nation, creed, or religion, has a standard of what is right and what is wrong. Mr. Bigelow cites the Golden Rule as being the only proper standard of our actions; that the real motive, or final purpose, in an act is not only all of it that is important, but is all of an act that we can, with any propriety, call our own; that it is our duty to do the best we can, and not worry, but leave the results with our Maker. We are responsible for the motive and for the effort, only.

This idea also runs through the essay on "Charity." That work only is good that is stamped with the spirit—in other words, that contemplates a use by which others will profit.

The essay on "Poverty and Riches" shows clearly that either one of these conditions is as advantageous as the other; that work and the necessity of earning bread by the sweat of our brows is not a curse, but is a benefit; that riches do not make our lives any easier; that both rich and poor have their troubles and anxieties. Our environment at any given moment is not only providential, but the best possible for us at that moment. Wealth should not be desired for its own sake, but simply for what it represents, i.e., opportunities for service. Public honors of all kinds are to be treated the same way.

J. E. Young.

A DUBIOUS DOGMA.*

Contemporary interest in the doctrine of reincarnation is apparently intense enough to make possible expensive publicity. The excellent treatise on the subject by Bishop Cooper of the Liberal Catholic Church—that strange combination of Roman rites, Anglican doctrinal laxity, and theosophical speculation—has been impressively advertised in one of the principal literary weeklies. The present is the second edition of the book; and we are assured in the preface that in the ten years since its first issue there has been an amazing increase in the number of those who accept the "truth" of reincarnation—indeed, that there are now a million such "receivers" in North America. Mr. Janecek's very able essay in the present number of the REVIEW traces the rise of this interest in the nineteenth century.

Admittedly much attracts in the doctrine, that, in the words of the *Bhagavad Gita*, the soul is "perfected by births following on births." It suggests all manner of poetic fancies to the fanciful: dear friends who felt drawn to one another at first sight, indulge in the thought of having known one another in a previous incarnation; a natural association sees in Napoleon an Alexander or a Caesar *redivivus;* then there is the easy analogy to the popularized version of evolution, the sort expressed in Tennyson's phrases about letting "the ape and tiger die," and about the "Divine far-off event toward which the whole creation moves." In short, reincarnation has the advantage over many of the doctrines of Christian theology in seeming both poetic and scientific; and, as we all know, since the alleged death of theology and metaphysics, poetry and science have divided the world between them; the gulf which separates, so unhappily, the civilized world, is the gulf between the poetry of the heart and the science of the head.

But we have thus far been speaking of the appeal of the doctrine to the sentimentalist and the pseudo-scientist. It appeals also to the Catholic humanist. As Pater says in a

**Reincarnation, The Hope of the World.* By the RT. REV. IRVING S. COOPER. Chicago: The Theosophical Press. 1927. 121 pp. 12mo. $1.25.

memorable passage, humanism believes that "nothing which has ever interested living men and women can wholly lose its vitality." And however exaggerated may be the claims of ubiquity made for the doctrine by advocates like Cooper and Mrs. Besant, it is true that it is wide-spread: that great minds like Pythagoras and Plato and Origen have entertained it; that it is regarded as "axiomatic" among the Hindus (the word is Professor Edgerton's). Even the most bigoted believer in chauvinistic occidentalism and the "white man's burden," can scarcely hear unmoved of a teaching which is accepted throughout the Orient (the Buddhists took it over from Hinduism) "in about the same way that we accept the truth of gravity"—as "a great natural and inevitable law which it is foolish to question." The Faith of the Millions (Tyrrell's phrase) is always impressive, whether that faith be Catholicism or Buddhism; and in the latter as in the former case, that faith is held by the scholarly and "enlightened" as well as by the ignorant.

But in spite of the sentimental appeal of the doctrine, in spite of its widespread acceptance, the occidental reader finds it, if not a "hard saying," one which is supported by little positive evidence. Bishop Cooper ably advocates; but the experiences he explains in the light of reincarnation seem in all cases susceptible of far simpler and readier explanation. The "memory of past lives" which is apparently regarded as the chief proof, since to it is devoted a whole chapter—finds an interpretation at least more consonant with our general thought in no. 256 of "Heaven and Hell," the only passage in which Swedenborg explicitly deals with the doctrine.

But there is no need, even were it expedient, to invoke "authority." Bishop Cooper is guilty of a fatal inconsistency at the center of his argument. He admits that "if there are no memories of the past, and therefore no way for the soul to learn from its destiny by matching cause and effect, then most certainly reincarnation is meaningless, and the whole process of evolution a cruel and futile torment" (p. 91). Yet we find that the evidence proffered chiefly derives from undocumented

experiments upon hypnotized persons; and later sections of the chapter are strangely headed, *Why we do not remember details of the past,* and *The necessity for forgetfulness.* We are told that the waking consciousness (which is all the ordinary man has to go by) is "limited to the knowledge and memories of one physical life"; that, indeed, "it is best for us not to remember the details of other incarnations" (pp. 111-2). But how, the reader wants to ask, can a man learn by experience, by the great law of Karma, when he does not recall that offence he committed in another life for which he is suffering retribution in this? Bishop Cooper not only does not answer this question, but seems unaware that we should necessarily ask it.

Bishop Cooper is at his best, not in his "proofs," but in his interpretation of *The Despair of the World,* in his grasp of the problem of evil. It is refreshing to find a theologian to whom that problem is real. To see life is the true preface to seeing what we can do about it.

AUSTIN WARREN, PH.D.

THE PERSONALITY OF JESUS.

Professor Purinton's "Achievement of the Master"* gives to the Bible student the benefit of the methods of study enjoyed in colleges and well-conducted church schools. At the end of each chapter there are Directions for Study of the lesson contained in the chapter. They are divided into three groups as follows: 1. Written Work (questions to be answered in writing); 2. Oral Discussion (topics to be discussed by the class with the help of the instructor); 3. Special Assignments (matters to be looked up out of the class, with suggestions of sources of information).

Each chapter, or lesson, is from passages indicated in the Synoptic Gospels and Paul's Letters, well selected. And they

**The Achievement of the Master.* By HERBERT R. PURINTON and SADIE BRACKETT COSTELLO. New York: Charles Scribner's Sons. 1926. 206 pp., 16mo. Cloth, $1.25.

are ably presented, with forceful illustrations, with one central purpose in view; namely, to show the achievements of the Lord Jesus which have made Him the central figure in human history, so far surpassing all others in His deeds and teachings that He will occupy permanently the supreme place in the thought and love of mankind.

With this thought and purpose constantly in view it is surprising to find this conclusion reached in regard to His nature, namely:

> The Gospels represent him as revealing God. Not as a man who was made a God but as the supreme revelation of God. He was different from all men. He was more sure of God. He knew no sin. He knew that he had the power to save the world and so it was only natural for him to say, "Come unto me and I will give you rest." (p. 154.)

The problem of the Virgin Birth is not presented, and it is therefore not discussed. Indeed, none of the modern problems of Bible study are presented and discussed; only a simple statement of what the authors find in the Synoptic Gospels and Paul's Letters, disregarding the problems raised by what others find, and by such facts as the miracles, and that most wonderful of miracles, the Virgin Birth.

But the miracle of the resurrection is accepted as a well-attested fact, the fullest evidence being found in the miraculous change wrought in the disciples from humble fishermen and peasants to successful apostles, and the immediate establishment of Christianity.

The book seems to us successful in showing the contrast between Christianity and all other religions past and present. It shows it to be pre-eminently the religion of love and service. In this connection we read:

> The terrible thing about love in the new religion is that we may kill it. It is possible for us to break those strands that draw us upward towards God; and the hell that we then fall into is worse than any physical hell could be. The new religion is truer to life than the old, but its love when offended is more terrible than any law. (P. 95.)
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> The love at the center of the world is a person who is carrying on a wonderful enterprise. He needs the loyalty of every individual in the

world. *Loyalty to our great Leader* becomes a strong motive. . . . Loyalty to love means the abandonment of yourself to the highest, utter devotion to the heavenly Father, who has a great cause at stake. It is this motive which Jesus makes the basis of all his appeals. (Pp. 89, 90.)

H. Clinton Hay.

REALITY IN TERMS OF VALUE*

The philosophy of value, or, as the learned call it, axiology, is one of the departments of their science particularly engaging contemporary philosophers. The theologians also have their turn with it: a conflict emerges to many sensitive minds between that conception of God which they gather from their observation of nature and history, and that conception which conscience and ethical thought demand: between God as First Cause and God as the Supreme Good. Many modernists, troubled by "nature red in tooth and claw" and by the atrocities which man is capable of performing against his brother man, feel reduced to taking God in a purely Pickwickian sense, as the projection of human ideals. There emerges, then, an issue between value and existence.

In philosophy proper there is the problem whether values are objective or not. This was the topic for papers and discussion in one of the meetings of the International Congress held at Harvard last fall. There are all shades of opinion: at the Congress, chiefly the idealists were represented. This party maintains that value is objective, not in the sense that it exists independent of human beings who can evaluate, but in the sense that all normal persons may be expected to come to some agreement as to standards: it is only a superficial analysis which admits of "no disputing about tastes". Thus Dr. Brightman says, "True value . . . is not fulfilment of any and every desire, but such fulfilment as conforms to norms or ideals implicit in

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* *General Theory of Value;* its meaning and basic principles construed in terms of interest. By Ralph Barton Perry, Professor in Harvard University. New York: Longmans, Green & Co. 1926. 719 pp., 8vo. $6.00.

the rational structure of mind". The objectivist carries his doctrine even into the dangerous *terra incognita,* æsthetics. A sunset, we are told, is beautiful, whether we find it so or not: it "is really beautiful; and, if I do not enjoy it, I ought to learn to enjoy it". On the other side we have men, like Dewey and James Harvey Robinson, who regard values as subjective, and charge the idealists with rationalizing an attempt to preserve the old-fashioned institutions,—the church and the family, for example.

Professor Perry as naturalist and neo-realist might be expected to take the just-cited position. Still more does one incline to this supposition when one finds him indulging in several long chapters on interest, biologically and psychologically considered. But in the end, if I read him correcty, he comes to pretty orthodox conclusions. It is true that he finds Dean Inge's favorite Platonic trinity, the Good, the True, and the Beautiful, "objectionable on several grounds", particularly as promoting "a worshipful rather than an observant attitude toward the whole subject"; and that he defines the *summum bonum* in hedonistic-altruistic language as "happiness". But, on the other hand, in standard idealist fashion, he regards integration as the first criterion of the highest good: "a person may be criticized as having succeeded or failed in that achievement of an harmonious personality which is in principle better than a disordered and conflicting aggregate of interests"; and the second criterion he makes the altruistic. I cannot understand how altruism can form a logical part of Professor Perry's system, and must report, after reading his book with as much attention as I could command, that this seems an intrusion; does not properly follow from his premises. However that may be, the altruistic is spoken of (p. 669) as a standard 'ulterior' to that of personal integration. A person may properly be criticized as selfish: "Having achieved personal harmony, a self may yet be open to the charge of social conflict, or of having fallen short of that best which consists in universal harmony". In this same section on The Highest Good occurs a strange passage which professes to reconcile all contending conceptions.

[In the thought of a] happiness of all which is the condition of the happiness of each, there is standing-ground alike for Stoics and Epicureans, for Kantians and Utilitarians, for Christians and Pagans. . . . The highest happiness is not that which is most comfortable and easy of attainment, but, as Christianity has taught, that tragic happiness which is at once the privilege and the penalty of love.

I have touched but one of the many problems treated in this huge book, seven hundred pages long. The whole comprises an exhaustive treatise on all the aspects of value, beginning with truly Socratic search for a definition, from which emerges the conception of value as "any object of interest". The seven hundred pages carry the writer into very nearly all the contemporary fields of scientific activity—particularly biology, psychology of the physiological type, sociology, and economics. Text and foot-notes attest reading and study remarkable in both extent and intensity. But this is not a work of mere erudition, of facts amassed and arranged. Professor Perry is humanist as well as scientist, and adds, happily, to all his other endowments, that of poet. Perhaps it is the poet who was responsible for an inconsistency in favor of altruism, which has been noticed; certainly it is the poet who is responsible for the beautiful passages of imaginative prose, of deep insight into human nature, which ever and again refresh the traveller on his "axiological" pilgrimage.

AUSTIN WARREN, PH.D.

A BOOK ABOUT LUTHER BURBANK.

"The Harvest of the Years"* adds to our knowledge of Luther Burbank, and in this it is valuable; but as books go it lacks that impelling interest that would make one want to read it again and again. Such biography of Burbank as it gives is very sketchy, to the exclusion of dates. He was born in Lancaster, Massachusetts; but this book does not state when.

*_The Harvest of the Years._ By LUTHER E. BURBANK and WILBUR HALL. Boston: Houghton Mifflin Co. 1927. 24 + 296 pp., 8vo., illus. $4.00.

At the age of twenty-six he moved to California, and settled in Santa Rosa. Here he lived, and worked, and produced most of his successes. He married; but the only specific information we have of his wife is that her name is Elizabeth. Burbank died on April 11, 1926, and was buried under one of his favorite trees, a double cedar.

Perhaps the most enjoyable parts of this book are those that tell of Burbank himself. A paragraph or two will illustrate:

> Merry, humorous, whimsical, loving life and loving laughter, Luther Burbank radiated a personality that drew towards him every one he encountered. . . .
>
> He skylarked like a boy, and his wife tells of evenings when she was driven to the sanctuary of her bedroom by the wild and boisterous hilarity of Big Chief and Betty Jane, her niece and ward. . . .
>
> He was a queer admixture of a little, old-fashioned, careful Massachusetts bachelor, a gnome, a genius, a prankish boy, a spendthrift, and a temperamental artist. More exactly he had in him a little of all the most lovable and attractive traits of humankind.

Burbank repudiated the idea of his being a wizard. He attributed the results that he achieved in plant-breeding to right interpretations and close applications of the laws and factors that govern plant life. In this respect he regarded himself as but a pioneer. In one thing only did he take credit,—that of possessing an unusual, almost an abnormal, faculty for selecting worth-while stock from similar growths that in the eyes of others showed no detectable differences.

> It was in this instinct for selection that I was gifted. It was born in me, and I educated it and gave it experience, and have always kept myself attuned to it.

The Burbank potato was a discovery. Burbank had been trying to improve the potato, but with no special results. Then he found a seed-ball.

> A potato seed-ball was not unheard of, but it was a great rarity, and I couldn't learn of any one who had done anything about the event even when it occurred. I *did* something; I planted the seeds in that ball. I had twenty-three seeds and I got twenty-three seedlings. From that whole number . . . I selected two.
>
> It was from the potatoes of those two plants, carefully raised, care-

fully dug, jealously guarded, and painstakingly planted the next year, that I built the Burbank potato. And it was from the Burbank potato that I made my beginning as a plant developer.

Burbank worked with hardy plants, and those most beneficial to mankind. On one occasion when he was asked whether he had done anything to improve orchids, he remarked: "Improve orchids! But who on earth would dream of wanting them improved?"

Burbank derived a good deal of help in his work from other people who sent seeds and cuttings from all parts of the world. He said: "The raw material of the plant developer is the seed of the wild plant."

In the following paragraphs he admits his indebtedness to Darwin:

In Lancaster I had got hold of a book of his: "The Variation of Animals and Plants under Domestication"; it opened a new world to me. It told me in plain sentences . . . that variations came from cross-breeding, and that these variations seemed to be susceptible, through selection, of permanent fixture in the individual. While I had been struggling along with my experiments, blundering on half-truths and truths, the great master had been reasoning out causes and effects for me and setting them down in orderly fashion, easy to understand, and having an immediate bearing on my work. I doubt if it is possible to make any one realize what this book meant to me.

My lifelong adherence to the scientific principles enunciated by Charles Darwin was not the result of any hasty acceptance of his soundness. . . . The older I have grown the more firmly have I been convinced that he was the master and that all the others are mere pupils, like myself.

A considerable part of "The Harvest of the Years" is devoted to attempts to account for the interference on the material plane of forces or factors that are usually conceded to lie beyond it, and to be not merely imponderable but non-material, such as life, law, heredity, environment, etc. Burbank's philosophizings on these subjects amount only to shallow talks, and so they cannot command serious attention. However, through them we get his views and ideas, which enable us to understand him better. For instance, he saw life not as a substance but as a force, a something akin to electricity or

magnetism, a quality, not a quantity. Again, law, which seemed to him in itself to govern all things, even life, he regarded as Nature. Nature presented in this aspect, and viewed as impersonal, was the remotest thing of which he could conceive; he makes no statement about a deity. The Christ he regarded as just a man, one outcome of the "struggle for existence," a leader, greater than, but comparable to, Moses, Mahomet, Lincoln. "Luther Burbank believed neither in heaven nor in hell." In short, his religious views are of absolutely no account except as evidence of his own spiritual obtuseness.

E. F. Shaw.

SINGLE TAX.

No New-Churchman can doubt that social conditions generally will undergo great modifications as the New Age advances. For one thing, it can be predicted with assurance that the capitalistic system now in force is destined eventually to be superseded, since, in spite of the benefits it in the Divine Providence is conferring upon humanity by the organization of all men as an interrelated whole, it is fundamentally iniquitous because involving a subtle form of slavery in which we are all involved in one or more ways. Some of those who are especially conscious of the iniquity and are most oppressed by the present conditions, desire to effect the desired transformation speedily by revolution (following the example of Russia); but others, recognizing that the present system is the result of a growth wherein the guilt involved cannot be definitely attributed to any individuals or group of individuals, advocate measures of reform that would not work much hardship upon any persons at present among the favored classes, but would eventually tend to eliminate special privileges of all sorts,—a long process, step by step according to expediency.

Probably the most fundamental method of peaceful and gradual reform that has ever been proposed (other than one purely religious and relatively impractical in its principles), is that which would eventually annul the advantages possessed

by those who hold titles to land in ways to benefit by the "unearned increment" due to community growth and consequent demand for preferred locations. This the "Single Tax" proposes to do by taking from such owners gradually, not their titles to land, but the excess return (or advantage to the owner) due to preferred location and consequent competitive demand. It proposes to do this by means of a properly adjusted tax on the money-value of land alone, all buildings and improvements being exempt, and all levies on labor and production being eliminated. It is asserted that more than enough revenue for all public uses can thus be raised on the basis of values created by the public, and therefore rightfully to be claimed by the public. Though this method of raising public revenue had been suggested by one or two writers during the preceding century, the subject was not gone into thoroughly until Henry George, spurred on by recognition of the iniquitous distinctions due to wealth in every "civilized" community, discovered this method of social reform anew, studied into the subject intensively, and finally set forth his ripened conclusions in his epoch-making book, "Progress and Poverty," in 1879.

Soon after the publication of that work, Mr. Louis F. Post, a well-known New-Churchman, read it, and promptly recognized the fundamental importance of the teachings contained in it. He has advocated them ever since on platform and by pen and printers' ink. Recently, when the publishers of the Vanguard Library wished a concise treatise prepared on "What Is the Single Tax?"* they inevitably thought of him as the proper person to prepare it. The proposal was made and accepted, and the book before us is the result. We can heartily manity as a whole. Land values taxation has recently done much to improve general conditions in Denmark.

B. A. WHITTEMORE.

**What Is the Single Tax?* By LOUIS F. POST. New York: Vanguard Press. 1926. 153 pp., 12mo. Cloth. 50c.

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